MAN

His Present and Future

H. M. RIGGLE

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"I am fearfully and wonderfully made"—Psa. 139: 14

By H. M. Riggle

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"The Christian Church; Its Rise and Progress,"
"Bible Readings for Bible Students and for the Home and Fireside,"
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PREFACE.

This book treats on man in his present state, between death and the judgment, and beyond the resurrection in the eternal world. Since he is destined to live somewhere after cycles of ages have passed and the universe has crumbled into chaos, it is desirable to know what that future and eternal state will be. In this work the subject is treated purely from a Bible standpoint; for the Holy Scriptures give us the clearest exegesis of both our present and future.

In presenting a new edition of this book, I have taken advantage of the opportunity to revise some parts of the original work, thereby increasing its value.

Trusting that the inspired truths in this book will be helpful to those who are seeking light, I commit it to the public. H. M. Riggle.

Akron, Ind., *April 10, 1916.*

CONTENTS.

	PAGE
Preface	7
Man	9
His Present State	10
Materialism	12
The Nature of Man in His Present State	35
The Human Spirit in Union with an Animal Body	39
Death	48
Death a Separation	50
The State in Which Human Spirits Are Separated from Their Animal Bodies	52
Confirming Words and Dying Testimonies	70
Hades—The Place and State of Departed Spirits	79
Materialists' Arguments Considered	89
Conditional Immortality	99
The Resurrection	108
The General Judgment	112
The Eternal Home of the Redeemed	116
The Final and Eternal Doom of the Wicked	137

MAN.

Man is the crowning work of God's creation, honored above all earthly creatures. "Thou crownedst him with glory and honor, and didst set him over the works of thy hands." He stands upon a much higher plane than the beasts which perish. In the constitution of his being God said, "Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them."

Man is a moral as well as a physical being. By his physical nature he stands associated with the things of earth, while in his moral and spiritual nature he is associated with the environments of the spiritual and eternal world. His present life is laden with eternal responsibilities. He is a being accountable to God, the Creator of all things in heaven and in earth. When David began to meditate on these things he said, "I am fearfully and wonderfully made." Yet when he considered the great I AM, how he measures the heavens with a span, and weighs the mountains in scales, and the

nations to him are but dust, he cried, "What is man?"

This is a question which should occupy our minds, and which should be considered with much prayer and careful study. Is it not reasonable, that if man is privileged to acquire a perfect knowledge of other things and creatures God has made, he should *know himself?* It is not our object in this work to undertake to solve this problem from a scientific standpoint, but I shall treat it purely from a Bible standpoint. The Word of God is very plain in its teaching, and gives us a clearer solution of what man is, and what his eternal destiny will be, than all the learning of the ages. Being a divine revelation, its teachings can be relied on and are safe to accept.

HIS PRESENT STATE.

Natural life is the greatest of earthly blessings. As to its value, we read, "All that a man hath will he give for his life." "Is not the life more than meat, and the body than raiment?"

God has placed us in this world, and surrounded us with blessings innumerable. He made the sun to shine upon us and give us light by day, and the moon by night. He made the stars to twinkle in the sky, and the clouds to send us the refreshing showers. He sends us the sparkling dewdrops, and

covers the earth with a carpet of verdant green. The beautiful hills and valleys, the sparkling streamlets which dash down the mountainside, the fields of golden grain, the beautiful flowers, the singing birds—yes, all nature abounds with tokens of God's love, and these are blessings given to cheer our hearts and point us to him who is the giver of every good gift. The heavens, and beauties of nature declare the handiwork of God. Yet, while God has surrounded us with blessings innumerable, and gifts of great value, none compare in worth to the gift of life, which we all possess; without this all other earthly blessings would profit us nothing. Our life is in God's hands. In him we live and move and have our being.

There is a purpose in our having an existence here. God designs that our life shall glorify him. This present life molds our future and eternal destiny; hence, every moment is laden with weighty responsibilities. All along life's pathway we are scattering seeds of good or bad, and "whatsoever a man soweth, that shall he also reap."

As to the shortness of our natural life, it is compared in the Scriptures to a handbreadth, an eagle hastening to his prey, a swift post, a dream, a shadow, a vapor. It is soon cut down and we fly away. Before us lies an eternal world, an unseen state, which shall be the portion of all. With gigantic footsteps time is bearing humanity onward to the great ocean of eternity.

But before we lift the curtain and look at scenes eternal it will be necessary to first clearly understand the nature of man in his present state. First in order, then, I will consider the doctrine of materialism.

MATERIALISM.

Materialism, in a nutshell, denies that man possesses a spiritual, conscious entity, separate and distinct in substance from the body, and affirms that man is only a material being, composed of flesh and blood and breath and intellect.

In considering this doctrine, I shall give several reasons, based upon *fact* and *truth,* why it is unscriptural and positively wrong.

First. The doctrine of materialism is wrong, because it brings man on a level with the beasts that perish. This is contrary to all intelligent reason, and the uniform teaching of Scripture. Your horse possesses all that materialists claim for man. He has flesh and blood. He has breath and more or less intelligence. You can teach him. He learns to love or hate you. He can remember. But to say that man stands upon the same plane with him is contrary to our own consciousness, and such teaching is obnoxious to all enlightened minds. Man in his nature stands upon a much higher plane. *He is a*

moral being, accountable to God. The Lord takes knowledge of him. He becomes morally defiled by sin, and morally purified by the cleansing blood of Christ.

Solomon, in Eccl. 3:19, 20 mentions a few things in which man "has no preeminence above a beast." All have one breath; that is, man breathes the same atmosphere that the beasts of earth do. As the one dieth, so dieth the other. Just as all creatures die and return to mother dust, so mortal man "returns to the earth as it was." All turn to dust again—all go to one place.

This is all true with respect to man's physical being, but the same writer informs us of man, that at the very time the dust returns to dust, the spirit returns to God, who gave it, and "man goeth to his long home." See Eccl. 12:5, 7. Nowhere in the Bible is this said of the beasts "that perish."

When God made man he made him only a little lower than the angels. "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands." Heb. 2:7.

What then, we may ask, is the nature of angels? Inspiration answers: "Who maketh his angels spirits. Are they not all ministering spirits?" Heb. 1:7, 14. Angels are spirit beings, not mortal, not flesh and blood, but *spirits,* "ministering spirits." And Jesus plainly declares that "a spirit hath not flesh and bones." Luke 24:39.

In this dispensation we have "come . . . to an innumerable company of angels." Heb. 12:22. "The angel of the Lord encampeth round about them that fear him." Unseen to the natural eye, there is ever present angelic beings, who minister to and protect the people of God. These are not material beings, else we could behold them, but they are spirits.

In order to support their fallen structure, materialists even deny the immortality of angels. If angels are not immortal, then they are mortal. If mortal, they are subject to death. If not subject to death, they are immortal.

What saith the Scripture? "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Mat. 22:29, 30. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: *neither can they die any more: for they* are equal unto the angels." Luke 20:35, 36. Here the hammer of truth knocks out one prop which supports the heresy of materialism.

In the resurrection, after the corruptible body has put on incorruption, and this mortal flesh has put on immortality, then we shall stand wholly upon the plane of immortal beings, being "equal unto the angels." The result of their being equal unto the angels is stated in these words: "Neither can they

die any more." If these scriptures do not teach that angels stand wholly upon the plane of spiritual and immortal beings, then it would be difficult indeed to convey such an idea in our language.

Having seen the nature of angels, that they stand wholly upon a plane of spirit beings, being immortal, we will now consider the nature of man, who is declared to be but "a little lower."

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20. "The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit." 1 Cor. 7:34. "There is a spirit in man." Job 32:8.

Without comment these texts declare in so many words, that man is a compound being of "both body and spirit," for "there is a spirit in man." The body is material, an organic structure; spirit is not of material substance, for "a spirit hath not flesh and bones." Luke 24:39. So man is not wholly a material being, on a level with the beasts that perish. Neither is he wholly a spiritual being, on an equal with the angels. Our body or flesh is mortal. "Your mortal body." Rom. 6:12. "Your mortal bodies." Rom. 8:11. "Our mortal flesh." 2 Cor. 4:11. But inside these mortal bodies there is a spirit: "There is a spirit in man."

Spirits are not mortal. God is a spirit (John 4:24), hence he is eternal and immortal. 1 Tim. 1:17. The Holy Spirit, the third person in the trinity,

is an "eternal spirit." Heb. 9:14. Angels are spirits (Heb. 1:7, 14), hence are not subject to natural death, but are immortal beings. See Mat. 22:29, 30; Luke 20:35, 36.

There is a spirit or soul in man (Job 32:8; 14:22; 1 Cor. 7:34), which is not subject to physical death (Mat. 10:28); hence, immortal. Here then we have the nature of man's being clearly defined. We see in what sense he stands a little lower than the angels. Angels are wholly spirit beings, wholly immortal; while man is both spirit and flesh, soul and body. He yet inhabits a mortal body, which is subject to physical death. This places him a little lower than the angels until "that which is sown a natural body shall be raised a spiritual body"; then we shall be "equal unto the angels."

But man being a spiritual and moral being as well as a physical being, places him on a much higher plane than the beasts of earth. The spirit of man is destined to range in unlimited spheres of activity long after the world is put in ashes. In the face of the foregoing facts, materialism must fall.

Second. The doctrine of materialism is wrong, because it denies experimental salvation in this life. If a man were wholly a material being, and possessed no spiritual entity, he could not undergo a spiritual change. All the change that could be wrought upon him by his Creator would be material. The brute creation can not undergo a spiritual work, for they are wholly upon the plane of material beings. But

the very fact that the work of salvation is a spiritual work proves beyond question that man is more than a material being; he is "both body and spirit." 1 Cor. 7:34.

In the work of salvation it is not the flesh, bones, or blood that is regenerated or converted to God; neither is it the breath we breathe, nor is it simply the mind: for men may intellectually be converted to the truth without any moral change being wrought in their natures. For a Jew or Mohammedan to simply see that his religion is wrong, and that the Christian faith and religion is right, and accept the Christian belief that Christ is the Son of God, will not change his moral nature. It takes more than this. A man may with his mind endorse the whole truth, and yet be a sinner. Salvation goes deeper than the mind.

The materialist will ask, What part of man's being, then, undergoes the great work of salvation? Answer, "The hidden man of the heart." 1 Pet. 3:4. Proof: "Receive with meekness the engrafted word, which is able *to save your souls.*" Jas. 1:21. "The law of the Lord is perfect, *converting the soul.*" Psa. 19:7. "Believe to the saving of the soul." Heb. 10:39. "The salvation of your souls." 1 Pet. 1:9. "That the spirit may be saved." 1 Cor. 5:5. Having "purified your souls." 1 Pet. 1:22. "Purifying their hearts by faith." Acts 15:8, 9. "Blessed are the pure in heart." Mat. 5:8.

What a beautiful wreath of heavenly truth! It

was man's spiritual and moral nature that was affected by the fall; hence, in the work of salvation, the spiritual and moral nature of man is restored. "He restoreth my soul." Psa. 23:3.

The members of the physical body are only the instruments of the soul; therefore, when the soul is restored by salvation to a state of purity and holiness, the members of the physical body act in harmony. For example, when theft is removed from the heart, the hands will not steal. When profanity is cleansed from the soul, the mouth will not send forth profane language. Hence the injunction of Jesus, "First cleanse that within, that the outside may be clean also."

Here is a weighty point. Man must be a spiritual being in order to become morally defiled by sin, and morally purified in the work of salvation. Another thought worthy of consideration: God has promised "to give knowledge of salvation unto his people by the remission of their sins." Luke 1:77. "He that believeth on the Son of God hath the witness in himself." 1 John 5:10.

But what is this witness? "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. How clear! It is by man's spiritual nature that he is made conscious of God. His spirit communicates with our spirit and imparts a consciousness of our acceptance with him. Here again, materialism stands square against the Bible and the great work of man's redemption.

Third. The doctrine of materialism is wrong, because it denies spiritual birth in this life. Jesus himself positively taught that "ye *must be* born again." John 3:7. He also stated why: "Except a man be born again, he can not see the kingdom of God. He can not enter into the kingdom of God." John 3:3, 5. The kingdom of God here referred to may apply to the kingdom of grace here, or to the kingdom of glory above; or, as is most likely, it includes both. However, in any case, the new birth is absolutely necessary in order to enter it. "Ye must be born again." This is defined as being "born of the Spirit"; viz., a spiritual birth. Ver. 8.

But were man only a material being without any spiritual entity, he could not undergo any spiritual change. In order for him to be born again he would have to, in the language of Nicodemus, "enter a second time into his mother's womb, and be born." But hear the words of Christ: "That which is born of the flesh is flesh; and *that which is born of the Spirit* IS SPIRIT." John 3:6.

That part of man which is born again is not our physical fleshly being, but *"is spirit."* Here materialism falls. Man, then, is both flesh and spirit. That which is born of the flesh is flesh; viz., that which comes according to the course of nature—natural birth. But that which is born of the Spirit is spirit. Not our fleshly being—impossible, preposterous! Not our breath, nor merely our life, but our spirit. The Spirit of God operates upon our

spirit and changes it from a defiled condition to a righteous state. Thank God for the plain teaching of Scripture on this point.

In order to support their refuge of lies materialists are driven to the extreme position that spiritual birth does not take place until the resurrection of the dead. They say *geunao,* the Greek word for *born,* only means *begotten.* Therefore they argue that we are only in a begotten state until the resurrection of the dead, when we will be born. In the light of God's Word, with all boldness, we declare that this is a shift infernal to deny the immortality of the human soul. It is entirely without foundation in the Word of God. But let us examine their argument.

They say *geunao* simply means begotten, not really born. "Now when Jesus was born [Greek, *geunao*] in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born [*geunao*] King of the Jews? . . . And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him." Mat. 2:1-11. Here the reader will observe that *geunao* means to bring forth. Jesus was actually born, and the wise men saw the young child. The Greek term, however, was *geunao.*

Again, "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born

[*geunao*] into the world." John 16:21. "I am verily a man which am a Jew, born [*geunao*] in Tarsus." Acts 22:3. "Moses, when he was born, [*geunao*], was hid three months of his parents." Heb. 11:23.

Thus we could multiply proof-texts; but any one can see from the above scriptures cited that *geunao* means actual birth, to bring forth. Now I will give some clear texts where the same word occurs in the original.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born [*geunao*], not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. "Ye must be born [*geunao*] again." John 3:7. "Every one that doeth righteousness is *born* of him." 1 John 2:29. "Whosoever is *born* of God doth not commit sin; . . . because he is *born* of God." 1 John 3:9. "Every one that loveth is *born* of God, and knoweth God." 1 John 4:7. "Whosoever believeth that Jesus is the Christ is *born* of God." 1 John 5:1.

In all these texts the word *born* is from *geunao*, which we already have proved means actual birth, to bring forth. There are many other clear texts which prove that the new birth is effected in this life.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure

heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Pet. 1:22, 23.

"As new-born babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2:2.

The Father does not record the names of his children on the family record until after they are born. "Rejoice, because your names are written in heaven." Luke 10:20. "And of Zion it shall be said, This and that man was born in her. . . . The Lord shall count, when he writeth up the people, that this man was born there." Psa. 87:5, 6.

God is our spiritual Father. The church is the bride or wife of Christ. Eph. 5:23-32. She is our mother. Gal. 4:26. "For as soon as Zion travailed she brought forth her children. . . . That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. . . . Then shall ye suck, ye shall be borne upon her sides, and dandled upon her knees." Isa. 66:8-12.

Thus having a spiritual Father and mother, we become "sons of God" by being "born of God." See. John 1:12, 13. This is not effected in the resurrection, but, "beloved, *now* are we the sons of God." 1 John 3:2. "Babes in Christ." 1 Cor. 3:1. "New-born babes." 1 Pet. 2:2. Not by natural birth, for "that which is born of the Spirit is spirit." The foregoing truth is utterly fatal to materialism.

Fourth. The doctrine of materialism is wrong, be-

cause it contradicts the plain teaching of the Bible. God's Word plainly teaches that man is part spirit. If man were wholly a material being he could only feed on material substances. Mark this thought. The brute creation can not feed on or derive spiritual food, for they are only material beings. But man is both flesh and spirit. He is classified with two worlds. By his fleshly nature he takes his place in the animal kingdom, and by the extreme abuse and subversion of his appetites and passions, he renders himself scarcely fit for the companionship of dumb brutes. Yet by his spiritual nature and existence he is placed where, when his soul is saved from sin, he is fit for Heaven's society.

Because he is a physical being, he feeds on material substances. He has appetite for natural food. His body requires it. Materialism stops here. But, as before stated, the Bible teaches that man is a spiritual being as well as a physical being. Therefore he can feed on and derive spiritual food, life, peace and happiness from God. It would be well for Adventists and all no-soulists to consider this point. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mat. 4:4.

"New-born babes desire the sincere milk of the word, that they may grow thereby." 1 Pet. 2:2.

"O taste and see that the Lord is good." Psa. 34:8.

Jesus said, "I am that bread of life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." John 6:48-51.

"But whosoever drinketh of the water that I shall give him shall never thirst." John 4:14.

"There is a river, the streams whereof shall make glad the city of God." Psa. 46:4. This river flows from the throne of God. Its crystal waters, which come rippling down from the glory world in mighty streams, are love, grace, joy, peace, and righteousness.

"I will extend peace to her like a river." Isa. 66:12.

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Psa. 36:8.

"My soul thirsteth for God, for the living God." Psa. 42:2.

All the above are experiences of the soul. "For he satisfieth the longing soul, and filleth the hungry soul with goodness." Psa. 107:9.

"Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55:2.

Could the multiplied texts above cited apply to the brute creation? Never. Materialism squarely contradicts all these scriptures. If man were only a material being, how could he eat God's Word and live upon it?—yea, by receiving the sincere milk of

the Word grow thereby? How could he taste of the Lord, eat of the living bread which came down from heaven, drink of the river of peace, love, and joy, and as a result his soul be "fat and flourishing"?

Oh, the blindness of those who hold this vile doctrine! How darkened their understanding, through accepting cunningly devised fables. But to the spiritually minded, how different. How plain these scriptures are to those who know that they are not beasts, but spiritual beings as well as physical—"both body and spirit." 1 Cor. 7:34.

And what is still grander is the actual experience taught in these scriptures. If materialists would but taste the love of God and experience his uttermost salvation in their souls, they would at once be led to drop their dark heresy for the plain teaching of the Bible.

Fifth. Materialism contradicts the Bible, because it denies a present state of spiritual death, and also denies that spiritual life is obtainable in this life. They say that man is only now under the sentence of death, and will not actually die as a result of sin until after the resurrection, when he will receive the full wages of sin. They also teach that when men come to Christ the sentence of death is lifted, and that they receive the promise of eternal life; that life will not be experienced until this mortal shall have put on immortality in the resurrection. We only now have it by promise—an object of hope, something not yet received. Of course they are

driven to this point in order to support their no-soul animalism; for if man were only a material being he could die only a natural death, and could enjoy and possess only natural life. Mark this point.

But the Bible teaches both spiritual death and spiritual life. God said to our foreparents in the garden of Eden, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. The serpent told the woman, "Ye shall not surely die." Gen. 3:4.

Here the issue is clearly drawn. All materialists take their stand in this controversy on the side of the serpent. God said, in unmistakable words, "In the day that thou eatest thereof thou shalt surely die." The Septuagint version, which is the oldest we have of the Old Testament Scriptures, renders this text as follows: "In whatsoever day ye eat of it, ye shall surely die."

Materialists say that man did not die that day, but only the seed of death was implanted in his being. So did the serpent say, "Ye shall not surely die." But God said [and his Word can not be broken], "In the day" that man would eat, "he shall surely die." He did not say the seed of death will merely be planted in your nature, but "ye shall die" in that very day. In this controversy we take our stand with God on the side of truth and boldly declare that man did die the very day he transgressed God's command. He died a spiritual death. Sin separates the soul

from union with God. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:2. As soon as the soul is cut off from God it is dead.

But this death is not a cessation of its conscious existence, but an alienation from God, whose favor is the normal sphere of the soul's happiness. So when Adam and Eve transgressed the command of God they still had a conscious existence, but were alienated from God—cut off from divine favor; hence in a state of spiritual death. They transgressed, and death—spiritual death—was the immediate result. But this did not stop with Adam.

The effects of the fall were far-reaching. "By one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Again we read that "death reigned from Adam to Moses." Ver. 14. The word *death* in these texts clearly refers to spiritual death in trespasses and sins, because it is used interchangeably with the word *sin*. See Rom. 5:12-21.

So every sinner is now actually dead—spiritually dead, and yet he has a conscious existence. This fact stands in square opposition to the doctrine of materialism. Every unregenerate man is now "dead in trespasses and sins." Eph. 2:1. Before our conversion "we were dead in sins." Eph. 2:5. "You, being dead in your sins." Col. 2:13. "To be carnally minded is death." Rom. 8:6. Paul says that when

he came to the years of accountability and got a knowledge of God's law, "Sin revived and I died." Rom. 7:9.

Paul did not die a physical death when he sinned against God's law. So Paul was more than a mere physical being. Neither did he simply pass under the sentence of death. But he actually declares, *"I died."*

But it may be asked, What part of Paul's being suffered death? We answer, That part which sinned against God. "Shall I give my first-born for my transgression, the fruit of my body for the *sin of my soul?* Micah 6:7. "The soul that sinneth, it shall die." Ezek. 18:4. It was the spiritual part of Paul's being that died. "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6.

These scriptures plainly show that the death of the soul incurred by sin is not the destruction of its conscious being, but the forfeiture of the bliss of divine favor. "Dead while she liveth;" that is, the carnally minded are dead, yet desire, hope, and fear; in fact, they are still conscious of a moral and spiritual existence, but are also conscious of the fact that their soul is not in its proper attitude toward God, nor in its normal state of righteousness. "He that loveth not his brother abideth in death." I John 3:14.

Jesus said, "I am come that they might have life." John 10:10. This could not be natural, physical life, for sinners do have that.

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14. This can not refer to the natural sleep of the body, nor to men in the grave; but the apostle was addressing people in this world who were dead in sin. This is an experience of the soul, not of the body.

"Incline your ear, and come unto me: hear, and your soul shall live." Isa. 55:3. But is this quickening of the soul into life a present experience? Do men now actually possess eternal life in Christ? Yes, thank God! "We know that we have passed from death unto life." 1 John 3:14. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. "And you hath he quickened [made alive], who were dead." Eph. 2:1. This was the present experience of the Ephesian brethren.

This life is received by faith, for, says Jesus, "He that believeth on me hath everlasting life." John 6:47. The apostles and early Christians actually possessed this spiritual, eternal life, as John testifies: "God hath given to us eternal life. . . . He that hath the Son hath life." 1 John 5:11, 12. Neither was this mere conjecture or speculation, but the apostle confirms them in this truth by saying, "These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life." Ver. 13.

Strange that men in these last days have become so wise in their own craftiness that they have discovered that the mission of Christ was not accomplished, and the apostles and early Christians were badly mistaken when they believed the testimony of the Spirit in their hearts, and then by divine inspiration testified that they were made alive in Christ and possessed eternal life as a present experience of the soul. But if the Bible is of any weight, eternal, spiritual life is a present experience. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

Comment is not necessary. Materialism must fall in the light of these scriptures. Spiritual life and spiritual death being present conditions of the human family prove that man possesses a spiritual, conscious entity, separate and distinct in substance from the body.

Sixth. The doctrine of materialism is wrong, because it makes scripture meaningless. It is impossible to harmonize the Bible with this doctrine. Many plain texts of Scripture would be nonsensical. For example:

"The law of his God is in his heart; none of his steps shall slide." Psa. 37:31.

"I will put my laws into their mind, and write them in their hearts." Heb. 8:10.

"Written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. 3:3.

"Thy word have I hid in mine heart, that I might not sin against thee." Psa. 119:11.

"Behold, thou desirest truth in the inward parts." Psa. 51:6.

What sense would be attached to the preceding scriptures if man were only flesh and blood and breath and intellect? To say that the heart in the preceding texts simply means the organ in our bosom which pumps the blood through our system, were the height of ignorance and folly. If this were true, a literal copy of the word or law of the Lord would have to be put inside this muscle in our bosom. Surely such a position would be extremely ridiculous, to say the least. But what other conclusion could we come to in the face of the above texts, and hold the doctrine of materialism?

And to say that it simply means the mind, contradicts the Scripture, for heart and mind are both enumerated as covering different parts of man's spiritual being. See Mark 12:30; Heb. 8:10. The law was to be written in both the heart and mind. Thought is not a property of matter, but in man it is evidently a faculty of the soul. But man is a moral and spiritual as well as an intellectual being. A man may have the Word of God so stored away in his mind that he could repeat from memory the whole book, but that would not effect for him what the preceding texts declare. That would not keep him from sin. It is in man's spiritual and moral being that God puts his law when he saves the soul from sin.

In the darkness of materialism the following texts would be meaningless:

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders," etc. Mark 7:21.

The heart in these texts can only refer to our soul, the inner real man. It is not our physical body that is accountable to God for sin. If my hand steals, is it to blame? If you look upon a woman to lust after her, does God hold your eyes accountable? Preposterous! "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

The members of the physical body are only the instruments of the soul. The soul is the accountable part of man's being. It is that which really in the sight of God sins (Micah 6:7), and that which must be saved. Jas. 1:21.

The Bible speaks of the heart of man being "evil," "deceitful," "desperately wicked." And again it speaks of a "clean heart," "perfect heart," "honest and good heart," and "pure heart." "Purifying their hearts by faith;" "purifying your souls," etc. It is further declared that "your heart shall live forever." Psa. 22:26. All these expressions can only apply to man's spiritual and moral being, which shall live forever.

In whatsoever light we view the doctrine of materialism, it stands in square contradiction to the Bible.

In the face of all the foregoing facts and truths, it must be a desperate case of will-worship, when a man will set aside the plain teaching of the gospel and cling to such a deceptive doctrine. With the sweet witness of God in our soul, and a knowledge of his blessed truth, we unhesitatingly declare that the whole doctrine is antichrist. It blights the souls of all who accept it, and they, with a few exceptions, are blind to the real experience of full salvation in this life. "But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, . . . should shine unto them." 2 Cor. 4:3, 4.

The doctrine of materialism was the doctrine of the ancient sect of the Sadducees. "For the Sadducees say that there is no resurrection, neither angel, nor spirit." Acts 23:8. A great many modern Sadducees stand on the common ground of their ancient brethren. But a few, the Adventists, for instance, differ from their ancient brethren in that they have taken up the doctrine of a future resurrection of the dead. But with respect to the "angel and spirit," they with the Sadducees deny both. They deny that angels are immortal beings, and also deny that man possesses a spirit, an immortal part, which is not subject to physical death.

This was the doctrine of the Sadducees *in toto*. But Jesus struck at the very root of their heresy. "Have ye not read that which was spoken unto you by

God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Mat. 22:31, 32.

Abraham, Isaac and Jacob had long since died. Their bodies are mouldering in the tombs. But Christ declares that his Father was still their God. "Not the God of the dead [those mouldering bodies], but of the living;" namely, "the God of the spirits of all flesh." Num. 27:15, 16. So while their bodies were dead, their spirits lived. I am the God of Abraham, Isaac and Jacob—not the God of the dead (bodies), but of the living (spirits). The fact that their spirits live, is a proof that their bodies will again be raised. This argument put the Sadducees to silence (Mat. 22:34), and should silence their modern brethren.

As we shall hereafter prove, the orthodox Jews believed that man possessed a spirit or soul separate and distinct in substance from the body, and that the same remains alive after the dissolution of the flesh-born body. Also we shall prove that this was the doctrine of Christ and the apostles. Dr. Adam Clarke in his commentary says, "The vile doctrine of materialism is not apostolic." See comments on 2 Cor. 4:16. So teaches the Word, and our redeemed soul says amen.

THE NATURE OF MAN IN HIS PRESENT STATE.

In order to arrive at a correct understanding of the nature of man's being, it will be necessary to go back to his original creation.

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psa. 8:4-8.

From this we learn that man, in his nature, stands on a much higher plane than the beasts, and but a little lower than the angels. We have already seen in the previous chapter that angels stand wholly upon the plane of spirit beings, being immortal. Heb. 1: 7, 14; Mat. 22:29, 30; Luke 20:35, 36.

Now let us consider the nature of man, who is declared to be but "a little lower." "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing

that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:26, 27.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

The two-foldness of man's nature is clearly seen in his creation. The physical being was formed of the dust of the ground. This is the sense in which man is declared to be a little lower than angels. Angels were created entirely upon the plane of spirit beings. "Who maketh his angels spirits." But man was created with a fleshly, physical body. That part of man which was made of dust and shall return to dust again is mortal. It is "your mortal body," "your mortal flesh." Rom. 6:12; 2 Cor. 4:11. But while God made for man a physical body, an "earthly house" to dwell in while here upon earth, the real "inner man," the accountable part of man's being, God created in his own image and likeness.

Now this could not apply to the material body, for "God is a spirit." John 4:24. God is not a fleshly being. He is a "spirit," "eternal, immortal, invisible" (1 Tim. 1:17), wholly of spirit substance. It was the moral and spiritual part of man's being that God created in his image and likeness. We repeat, God is a spirit; he is immortal and invisible. So positively teaches the Word. John 4:24; 1 Tim. 1:17. Then, to create man in his image (exact likeness)

would be to create him a spiritual being, immortal, and invisible to the natural eye. And it is declared that God did make man in his own likeness—formed a spirit in man. Zech. 12:1.

Man, then, possesses an immortal part; for "there is a spirit in man: and the inspiration of the Almighty giveth them understanding." Job 32:8. This spirit in man is invisible to the natural eye; it is "the *hidden man* of the heart." 1 Pet. 3:4. And the things *not seen* "are eternal." 2 Cor. 4:18.

So inside this flesh-born body lives a spirit, a hidden man, which is immortal, invisible, eternal. To deny this is to simply contradict the plain Bible. Let God be true, though men who contradict his Word be found liars.

Eternal. "Without end of existence or duration; everlasting; endless; immortal."—*Webster.*

Immortal. "Having life or being that shall never end; as, an immortal soul."—*Webster.*

Another thought. God is holy, and to create man in his image and likeness would be to create him morally pure and holy. This moral purity man lost through the fall. His moral and spiritual nature became defiled by sin. But through the atonement of Christ the soul is restored to the moral image of God again, into the same blessed state which it enjoyed before sin entered the world.

"Lie not one to another, seeing that ye have put off the old man [depraved sinful life and nature] with his deeds; and have put on the new man, which

is renewed in knowledge after the image of him that created him." Col. 3:9, 10.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

"And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:23, 24.

You see it was both man's spiritual and moral being that was created in the image of God. It is the volitional part, hence, it became depraved by sin. Man is morally depraved. But through Jesus Christ the soul is now restored and changed back into the moral image of God again, and that is declared to be a state of "righteousness and true holiness." In the work of redemption which brings us back into the image of the glory of God, it is not our body that is thus restored, but "he restoreth my soul." Psa: 23:3. Halleluiah to his matchless name forever and forever!

The above is absolute proof that man possesses an immortal element, separate and distinct in substance from the body, created in the image of God, defiled by sin, and again restored to a state of purity through the blood of Christ. And the same inhabits a mortal body, mortal flesh, which is simply "the earthly house of this tabernacle," which will return to dust again, while the former will live forever.

By a careful study of God's Word, any unpreju-

diced mind will be led to see that there are three states of human spirits clearly taught. The first is in union with an animal body. This state terminates at death. The second state is that in which human spirits are separated from their animal bodies. This commences at death and terminates with the resurrection of the body. The third state commences with the reunion of spirit and body in the resurrection, and continues ever after. In the following chapters we shall consider man in these three states, as taught in the Bible.

THE HUMAN SPIRIT IN UNION WITH AN ANIMAL BODY.

This is the present state in this life. This is why man is a little while inferior to angels. See margin Heb. 2:9. He now inhabits a fleshly, animal body, therefore he is called "mortal man." I shall in this work use the terms "soul" and "spirit" interchangeably. It is true that there are scriptures where these terms are used out of their general order and do not signify the same thing. There are places in the Bible where the term soul is used to denote the whole being of man. And spirit is sometimes used to denote animal life, activity, etc. But when these terms are both applied to man's inward being they denote the same thing.

But some may ask, Why the two terms if they both denote the same thing—the immortal part of man's being? We answer, For the same reason that the two terms "body" and "flesh" are used to denote the physical and material part of man. Flesh and body have their distinct shades of meaning, and yet both denote the corporeal part of man. And just so the same shade of distinction exists between the two terms commonly used to denote or represent the invisible part of man. The term flesh denotes animal matter as a substance, while body refers to the organic form of that matter. So the word *spirit* refers to the immortal part of man as a real spiritual and invisible substance, while *soul* refers to the same substance in its organic form, the real inner man, or "spiritual body."

That man has a physical body, which is mortal, but few deny. In Rom. 6:12, 13; 8:11; 2 Cor. 4:11 (which texts have been already quoted) it is clearly stated that man inhabits a physical, fleshly body. And the same is the mortal part of his being. But the same Bible teaches that a spirit being dwells inside this mortal house. "But there is a spirit in man." Job 32: 8. God "formeth the spirit of man within him." Zech. 12:1. "A spirit hath not flesh and bones." Luke 24:39. "For what man knoweth the things of a man, save the spirit of man which is in him?" 1 Cor. 2:11.

Without comments, these scriptures simply declare in so many words that a spirit being, a being in

form, dwells inside our earthly bodies. The same is a conscious entity capable of knowing the things of a man. Therefore it follows conclusively that in this life the human spirit dwells in union with our animal body. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20. "The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit." 1 Cor. 7:34. How clear this testimony. Man is not wholly a material being, neither is he wholly a spiritual being. But he is "both spirit and body." "But his flesh upon him shall have pain, and his soul within him shall mourn." Job 14:22. Mark the language. Soul *within* and flesh *upon* him. While the one suffers pain the other mourns.

Man is a two-fold being. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Mat. 26:41. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. Filthiness of the flesh refers to unclean habits and practises, any uncleanness that men practise with their bodies. Filthiness of the spirit applies to inherent depravity, which from within works out through the members of the physical body.

All the foregoing scriptures clearly prove that the soul of man is a spirit being, separate and distinct in substance from the fleshly body, and yet in union

with it. Jehovah is declared to be "the God of the spirits of all flesh." Num. 27:16. Not simply the God of fleshly bodies, but the God of the spirits which dwell in these earthly bodies. He is "the Father of spirits." Heb. 12:9. Paul speaks of "the spirits of just men made perfect." Heb. 12:23. "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Micah 6:7.

As before observed, this last text shows that it is not the body but the soul that is the volitional part of our being. Notice the distinction between the physical and spiritual. "The fruit of *my body* for the sin of *my soul.*" The apostle John, in writing to Gaius, says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Adventists make no distinction between soul and body. They reason that the soul simply means the entire being of man, including the body. As before stated, there are a few texts in the Bible where it is so used and applied. In fact, it is thus commonly applied to-day. For example, when people are in a state of extreme suffering, it is customary to say, "Poor souls! they need our sympathy." Or when people are suffering for food we say, "Poor souls! they are hungry; let us feed them bread," etc.

Because the term soul is thus applied to the whole being of man in a few texts, and there are found expressions like the following, "Soul that eateth

flesh," "Soul longeth to eat flesh," "The soul lusteth after strong drink," "As cold water to a thirsty soul," "All the souls" in certain places died, etc.—because such expressions are found, materialists simply ignore and brush aside the multitude of scriptures which teach that man possesses a soul, or spirit, which is separate and distinct in substance from the body, and just try to sneer this glorious truth out of the Bible. I have heard their most able ministers use such expressions as follows: "The little inner man is a meat eater." "A penny's worth of laudanum will put the little immortal fellow to sleep." "The only spirit a man possesses is in his nostrils, and if you take a bad cold your soul is in danger." Thus they sneer and scoff at the precious truth of God, and contend that they "have no preeminence above a beast, for all is vanity."

We take them at their word and will let the Bible describe their condition. "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. . . . But these, *as natural brute beasts,* made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." 2 Pet. 2:10-12. "But what they know naturally, *as brute beasts,* in those things they corrupt themselves." Jude 10. "They are all ignorant, dumb," soul "sleeping dogs." See Isa. 56:10, 11. In the day of judgment, of them it will be said, "Without are dogs, . . . and whosoever loveth and maketh a lie." Rev. 22:15.

We want no weapons sharper than the truth, and the above scriptures describe the condition, present and future, of all soul-sleepers, who are truly sleeping souls. But let us return to the point. John said to Gaius, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." From this we learn that the soul may be in a blessed state of prosperity, while the body is in ill health. This could not be were the soul not distinct from the body. But when we can believe the plain Bible, which teaches that the soul is a spirit being, the scripture is made very plain.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16. Man is a compound being. At the very time the outward man (the body) perishes, the inward man (the soul) is being renewed. "Though our outward man," that is, our body, that part of us that can be seen, heard, and felt, "perish"—decay and waste away through sickness, disease, and old age, "yet the inward man," the soul, that which can not be felt and seen by others, "is renewed"; viz., revived, and receives a daily increase of light and life from God. By the *outer man* and *inner man* Paul shows he was no materialist. He believed that we have both a body and a soul. And so far was he from supposing that when the body dies, the whole man is decomposed, and continues so until the resurrection, that he asserts that the decay of the one leads to the invig-

orating of the other, and that the very decomposition of the body itself leaves the soul in the state of renewed youth.

But is the soul or spirit, the real inward man, a conscious entity? The apostle answers: "For I delight in the law of God after the inward man: but I see another law in my members." Rom. 7: 22, 23. Here again the two-fold nature of man is clearly taught. The inner man, the soul, delights in the law of God, and at the same time the law of sin works in the members of the physical body. This was Paul's condition under the law.

But let us analyze this thought. In order for the inner man to delight in the law of God, it must first learn that law, get a knowledge of it. So it is a conscious entity, an intelligent being. But this fact is also taught elsewhere. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. The very moment our sins are forgiven and we are born into God's family the Spirit of God communicates this fact to our spirit. A sweet, comforting witness and assurance of our acceptance with God is felt within. The soul is made conscious of this fact. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. 3: 16. So while we may be very weak in body, the Spirit of God strengthens our spiritual man, and we can be "strong in the Lord, and in the power of his might." "Whose adorning

let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3:3, 4.

How dark and godless the leaven of Adventism when compared with such scriptures as these, where immortality is so clearly brought to light in the gospel. How forcibly the language of Peter refutes this modern no-soul animalism. The subject is adornment, outward adorning and inward adorning. The former is condemned, while the latter is advised. "Whose adorning let it not be that outward adorning;" viz., adorning this body with costly apparel, gold, etc. Do not spend your time trying to adorn and beautify the outward man, the body, for it is corruptible and will soon decay and die; "but let it be the *hidden man* of the heart, in *that which is not corruptible.*" Thank God for this plain text. A "hidden man" which is not corruptible dwells inside this corruptible and decaying body. The adorning of our hidden man is not something we put on, but is a state or condition of the soul. "Even the ornament of a meek and quiet spirit."

So man possesses both a corruptible and incorruptible part. The body, outer man, is corruptible, is mortal. Rom. 6:12. It is the only part of his being that will put on immortality and incorruption at the resurrection. See Phil. 3:20, 21; 1 Cor. 15:42-44.

But the inner or hidden man of the soul is not corruptible. It is of spirit substance. "For there is a spirit in man."

The words "not corruptible" in 1 Pet. 3:4 are derived from the Greek word *aphthartos*. This word is found in the following texts: 1 Cor. 9:25, "Incorruptible [*aphthartos*]" crown; 1 Cor. 15:52, "The dead shall be raised incorruptible [*aphthartos*]"; 1 Pet. 1:4, "Inheritance incorruptible [*aphthartos*]." It is also found in 1 Tim. 1:17, where it is rendered immortal. "Now unto the King eternal, immortal [*aphthartos*]." Here then we have its true meaning. The King of heaven is *aphthartos*, immortal. 1 Tim. 1:17. The dead (corruptible body) shall be raised incorruptible (*aphthartos*). 1 Cor. 15:52. This is defined to be "this mortal shall put on immortality." Ver. 54. So *aphthartos* means immortal. And Peter declares that the hidden man of the heart is *aphthartos*. 1 Pet. 3:4. So this text is properly rendered as follows: "But let it be the hidden man of the heart, in that which is immortal." The words "not corruptible" in 1 Pet. 3:4 are rendered "imperishable" in Bible Union and Sawyer's translations.

Imperishable. "Not subject to decay; indestructible.—*Webster.*

To sum up all the scriptures cited in this chapter, the Bible plainly declares that man is a compound being. He inhabits a mortal body, mortal flesh. But inside this mortal covering lives a soul, which is a spirit being in form, the real inner man. The same

is a conscious entity; and this hidden man is immortal, imperishable, and does not go down in decomposition with the body. "And fear not them which kill the body, but are not able to kill the soul." Mat. 10:28. If the body were the soul, men could kill that. If by the soul was simply meant the physical life, or breath, man could take that from us. But the above text clearly teaches that the soul is a substance which is indestructible by material forces. Man can kill the body, but he can not kill the soul. So when the body dies, the soul still lives. Amen.

DEATH.

Death is a solemn event through which we all must pass. There have been but two exceptions in the history of mankind, in the cases of Enoch and Elijah, who were translated. Again Paul shows a mystery as recorded in 1 Cor. 15, that "we shall not all sleep." Those left over unto the arrival of the Lord in his second advent will be exempt from death, and shall be changed in a moment, in the twinkling of an eye, at the last trump. But with these exceptions we all must taste the pangs of death. "It is appointed unto men once to die." Our short life here is but a shadow, a dream. "It is soon cut off, and we fly away." Amidst the hurry and whirl of this fast age, the rumbling and rattling of commercial, social,

and political life, men are apt to forget this solemn fact, but still, in kindness, we would remind the reader that in the midst of the busiest scenes of life you are in the midst of death.

This truth is depicted in nature. In the spring-time the trees put forth their leaves, and during sweet summer days furnish protection to the singing birds in their leafy bowers. But autumn frosts and winds turn the leaves to golden hue, they fall to earth, and while winter snows cover the earth with a white carpet they moulder back to mother dust. The flowers fade, the grass withers, the sturdy oak decays, the monuments crumble, and, in fact, wherever you look you can see the end of all—death.

O man, you must die! Death is no respecter of persons. It cuts off the young as well as the old. It comes in childhood's happy hours, and plucks the fairest buds. It comes in the bloom of youth, and with its sickle cuts down the noble son and daughter. It summons man in his busy days. While his bark of life is dashing through mad breakers, and stormy billows, while cares of life are pressing around him, it enters his home, and he must obey the summons. It comes to the few who reach hoary age, and tottering forward, they fall into the grave. Yes, we are all bending toward the tomb. Death enters alike the palace of the rich and the hovel of the poor. Its silent tread is felt all over earth, where homes are left with vacancies, and hearts are saddened. The hour of death will be the most solemn hour of all

our life. But we can not linger here. As we pass down through death's valley, eternity's scenes loom up before us. The curtain is now lifted, and we take a look into the unseen world. As I grasp my pen, solemn thoughts flash through my mind. Thank God for the unerring guide of truth, a lamp to our feet, a light to our pathway. But what is death?

DEATH A SEPARATION.

"And it came to pass, as her soul was in departing (for she died), that she called his name Benoni: but his father called him Benjamin." Gen. 35:18. "But God said unto him, Thou fool, this night thy soul shall be required of thee." Luke 12:20. How plain the declarations from Heaven's truth. Death is simply the separation of soul and body. The soul departs when the body dies.

But let us glance briefly at this last text again. This man had spent all his time and talents in accumulating wealth. Probably without one thought of God or eternity intruding upon his visions of anticipated bliss, he plodded onward towards the goal of wealth. Finally he reached the summit of his worldly ambitions. He had all of earthly goods that heart could wish. He thought to himself, I have labored hard all through life to accumulate this, now I will take my ease; I have "much goods laid

up in store for many years." I will "eat, drink, and be merry." What a wretched portion for an immortal soul! God said, "Thou fool!" O foolish man! he had neglected to lay up treasures in heaven. He overlooked the one thing above all else needful.

As the evening shadows gathered fast, a horror took hold upon him. The whole scene began to change. Death like a grim monster enters his palace and seizes his mortal frame. The night winds moan and howl without, while wafted upon the breezes from the eternal world comes an awful summons: "This night thy soul shall be required of thee."

"He looked all aghast at the sound of that voice,
Then gazed on his rich earthly store;
But it melted away, he had made a sad choice,
He was poverty's slave evermore."

How awful was this saying! He had just made the necessary arrangements for the gratification of his sensual appetites; and in the very night in which he had finally settled all his plans, his soul was called into the spirit world. What a dreadful awakening for a soul long asleep in sin! He is now hurried into the presence of his Maker; none of his worldly goods can accompany him, and he has not a particle of heavenly treasure!

"Out, out from his mansion he wandered away,
To the depths of eternity's night,
To beg for relief and to long for the day
Which shall gladden—no, never—his sight."

Jesus said, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mat. 16: 26. The rich man gained the world, and lost his soul, and terrible was the loss. The soul is of more value than all the gold and silver of the universe. The rubies and diamonds of earth are not to compare with it. Those who neglect salvation until death's hour, have forever lost their soul. With these few thoughts we will pass on to consider the state of the spirit as separate from the body.

THE STATE IN WHICH HUMAN SPIRITS ARE SEPARATED FROM THEIR ANIMAL BODIES.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. 5: 8. Paul here speaks of a time when we shall be "absent from the body" and "present with the Lord." This can not apply before death, for, as observed in a previous chapter, the spirit lives in union with the body until natural death. Neither can this text apply after the resurrection, for then shall these bodies be raised immortal and we shall inhabit them forever. So the only time we can be absent from our bodies and present with the Lord is between natural death and the resurrection. This truth is clearly taught all through the Bible. Physical death does not involve

the spirit in its ruin, but only separates the "inner man [soul]" from the "outer man [body]." Nowhere in the Bible is it taught that the soul or spirit goes down in decomposition with the earthly house. But all Scripture teaches directly the opposite. "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16. Here Paul teaches that as the body grows old and decays, the soul grows young, and is invigorated. The very decomposition of the body itself leaves the soul in the state of renewed youth. "Fear not them which kill the body, but are not able to kill the soul." Mat. 10:28. Here Jesus taught that the soul and body are distinct entities, and when the body is slain the soul escapes. It follows that it is immortal; hence the murderers of the body are not able to injure it.

"Oh, that I had wings like a dove! for then would I fly away, and be at rest." Psa. 55:6. "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is there strength, labor and sorrow; for it is soon cut off, and we fly away." Psa. 90:10. You observe that when life is cut off, when the body dies, "we [the real inner man] fly away."

But where do we go? Thus saith the Word: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7. The spirit does not go down into the grave with the body, but returns "unto God." "be-

cause man goeth to his long home, and the mourners go about the streets." Ver. 5. "Because man has gone to his eternal home, and the mourners have gone about the market."—LXX. Here death is described in unmistakable language. Then shall the dust (our mortal flesh) return to the earth as it was. "And the spirit [the immortal man] shall return unto God who gave it;" that is, man goeth to his eternal home.

How different the teaching of the soul-sleepers! They say that the entire being of man goes down into the grave and remains in unconscious slumber until the resurrection morning. In this they squarely contradict the Bible, which says that at death the body returns to earth while the spirit returns to God—goeth to his eternal home. "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him." Gen. 35:29. "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people." Gen. 49:33. At death both Isaac and Jacob were gathered to their people. This could not apply to the laying away of the body, for it is declared that at death they were gathered to their people, while their bodies were not buried until after this. It was long after Jacob was gathered unto his people that his body was buried in the cave of Machpelah. Read Gen. 49:33; 50:1-13.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Acts 7:59. There is no possible way under heaven to successfully deny the testimony of this plain text of scripture. It is a strong and full proof of the immortality of the soul. He could not have commended his spirit to Christ, had he believed he had no spirit; or in other words, that his body and soul were one and the same thing. Allowing this most eminent saint to have had a correct notion of theology; and that, being full of the Holy Ghost, as he was at this time, he could make no mistake in matters of such vast importance. Stephen in his dying hour believed that the soul was immortal, for he commended his departing spirit into the hand of Christ.

One Advent minister in our presence tried to escape the strong testimony of this text by saying that it was not Stephen, but the mocking Jews that uttered this language. Shame on such twisting in order to uphold a false doctrine! "And they stoned Stephen, as he was invoking and saying, Lord Jesus, receive my spirit."—*Emphatic Diaglott.* "And were stoning Stephen, as he was invoking and saying: Lord Jesus! give welcome unto my spirit."—*Rotherham.*

It is clear to any mind not entirely befogged in the darkness of materialism that it was Stephen who said, "Lord Jesus, receive my spirit." And has not the dying testimony of Stephen been that of thousands and millions of saints? Yes; and this fact alone

ought to have some weight upon the consciences of slumbering souls who advocate the soul-sleeping doctrine.

In his dying hour Christ addressed his Father thus: "Father, into thy hands I commend my spirit." Luke 23:46. This is absolute proof of its separate existence when the body is dead. But a few moments before this the dying thief made the following request: "Lord, remember me." "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." Ver. 43. Paradise is a general term denoting a place of rest, delight, and happiness. It is spoken of as a heavenly realm. See 2 Cor. 12:1-4. In fact, it is the place where the righteous are comforted until the resurrection. This text most clearly teaches that the very day of their death both Christ and the penitent thief entered Paradise. "To-day shalt thou be with me in Paradise."

"But," says the disputer of God's Word, "one day is with the Lord as a thousand years. So a thousand years from now, or at Christ's second advent, the thief will be with Christ; but not at death." This is entirely too flimsy for intelligent people to accept. "To-day" in this text is from *semeron,* the same which occurs in Mat. 6:11: "Give us *this day* our daily bread." So according to the foregoing argument, when we ask God to give us this day our daily bread we mean one or two thousand years in the future.

But when driven from this position these crafty preachers have another bog to hop back on. They say that a simple change of the comma placed after the word to-day, puts the answer of Christ to the penitent thief in the form of a question. "Verily I say unto thee to-day [to give emphasis]," as if the thief might be led to believe he had spoken it yesterday, or might survive to speak it to-morrow. Oh, such unscrupulous dodges to defend a false theory! They put it in the form of a question. As if that would answer the thief's request.

I here insert the following from Dr. Adam Clarke in his commentary: "This saying of our Lord is justly considered as a strong proof of the immortality of the soul; and it is no wonder that those who have embraced the contrary opinion should endeavor to explain away its meaning. In order to do this, a comma is placed after to-day, and then our Lord is supposed to have meant, 'Thou shalt be with me after the resurrection: I tell thee this to-day.' I am sorry to find men attempting to support this most feeble and worthless criticism. Such support a good cause can not need, and even a bad cause must be discredited by it."

To this we can say amen. Let us examine the text. In the direct from the Greek, word for word, it reads: "Indeed, I say to thee, to-day with me thou shalt be in the Paradise." "Verily I say to you, That this day thou shalt be with me in Paradise." —*Syriac Version.* So it is clear that the very day

of their death, Christ and the penitent thief entered the Paradise of God.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him." 2 Cor. 5: 1-9.

How clearly man's two-fold nature is seen in this scripture. "We that are in this tabernacle," "at home in the body," "our earthly house," etc., showing that the real man (the inner man or spirit) dwells only in the body, which is its earthly house, till death dissolves the clay house, and the spirit returns to God; that is, we are absent from the body and present with the Lord. By "earthly house" the apostle most evidently means the body in which

the soul is represented as dwelling or sojourning for a time, and from which it is to be liberated at death: for as death dissolves the tabernacle it can be no habitation for the soul. Heaven is the home of every genuine Christian. Heb. 10:34; 1 Pet. 1:4, 5; 2 Cor. 5:1. While here below the body is the proper home of the soul; but, as the soul is made for eternal glory, that glory is its country (Heb. 11:16); and therefore it is considered as being from its proper home while below in the body. All human souls are made for this glory, therefore all are considered while here to be absent from their own country; and it is not merely the glory world that they have in view, but the Lord. Without him Paradise would not even be a place of rest for a spirit possessed of infinite desires.

We see plainly that the apostle gives no intimation of an intermediate state of unconscious slumber between being at home in the body and being present with the Lord. There is not the slightest intimation here that the soul sleeps: or, rather, that there is no soul; and when the body is decomposed, that there is no more of the man till the resurrection. I mean according to the sentiments of those who condescend to allow us a resurrection, though they deny us a soul. But this no-soul animalism is a philosophy in which St. Paul got no lessons, either from Gamaliel, Jesus Christ, or the Holy Ghost. Paul clearly teaches that when the earthly house dissolves the inner man is not involved in its ruin, and does not go

down with its decomposing house into the grave; but removes immediately into another building, another mode of existence, a house not made with hands. And being clothed with this new house "mortality is swallowed up of life"; namely, the inner, real man, is relieved from all connections with mortal elements, and is now swallowed up in purely spiritual and immortal conditions.

This scripture should stop the mouth of every Adventist Sadducee on earth. The fact that dwelling in this body is comparative absence from the Lord, and to be "absent from the body" is to be more fully "present with the Lord," proves positively that the soul remains conscious after removal from the body. Otherwise this presence of the Lord could not be enjoyed.

The voice of inspiration leaves no possible chance to bring in a period of unconscious slumber between the dissolution of the "earthly house" and the possession of the building of God, for "to be absent from the body is to be present with the Lord." "Wherefore we labor that, whether present or absent, we may be accepted of him." This is absolute proof of the consciousness of the soul after death, the knowledge of its acceptance with God whether in the body or out of the body.

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart,

and be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." Phil. 1:21-24. We quote the following clear exposition of this text from "What is the Soul?"

"What possible gain in death if it puts an indefinite period to all the enjoyment of God's presence and blessings, yea, and to existence itself? Nay, 'to live is Christ,' promotes his cause on earth, but to die is gain, promotion to a higher plane of bliss and spiritual blessedness. And, mark you, that living is described as 'living in the flesh,' 'to abide in the flesh,' and to 'continue with you:' and 'to die' is described as a 'departure' to 'be with Christ,' and the apostle tells us that he was in a strait betwixt two; namely, whether to choose a longer sojourn in the flesh, or 'to depart and be with Christ, which is far better.' Now it must be plain to all reasonable minds, that if natural death involved the soul in an unconscious state until the resurrection, he could not gain that desired presence with the Lord until that great day, whether he died soon or lived long in the flesh. Hence, from the standpoint of non-immortality, there could be no possible occasion for his indecision for a time whether to choose a longer stay on earth or to yield to the fervent desire to depart and be with Christ, which is far better. But the apostle did not stand on the Sadducee nor Adventist creed. Nothing can be more positive and clear than the fact that the inspired apostle understood and believed that the natural death of the body

was the instant of the soul's departure into a higher and far more glorious plane of conscious presence with the Lord."

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance." 2 Pet. 1:13-15.

Peter describes his sojourn upon earth in these words: "As long as I am in this tabernacle." By this tabernacle he means his mortal body. Several versions so render it. So, then, the body was not Peter, but Peter dwelt in that body. This proves that Peter understood that the soul is distinct from the body. As a man's house is the place where he dwells, so the body is the house where the soul dwells. His *decease* (death) he describes as the time when "I must put off this my tabernacle." Here we have the testimony of an inspired apostle that at death we put off this earthly tabernacle, which is dissolved—goes back to mother dust, while the soul, the real inner man, departs, and is in a more sacred nearness to Christ, which is far better. "Absent from the body and present with the Lord." This testimony concurs with all Scripture. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Only the bodies of men, that part which returns

to dust, sleep in the grave. "And many bodies of the saints which slept arose, and came out of the graves." Mat. 27:52, 53. "And many of them that sleep in the dust of the earth shall awake." Dan. 12:2. "The dead know not anything." Eccl. 9:5.

What part of man sleeps and knows nothing? That part which is dust, the body, which lies in the grave.

But what about our spirit? It returns to God (Eccl. 12:7), and continues to exist "absent from the body" (2 Cor. 5:8), which, to the righteous, is "far better than to abide in the flesh." "Whether we wake [remain in the body] or sleep [our body dies], we should live together with him." 1 Thes. 5:10. "Your heart shall live forever."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me. . . . And I will dwell in the house of the Lord forever." Psa. 23:4, 6. Death is here described as a valley, a shadow. Do we stop in this valley and remain there in an unconscious state till the resurrection? No. David says, "I walk through the valley . . . and will abide in the house of the Lord forever." Death, then, is but a dark shadow through which we pass to the realm of light beyond.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain begger named Lazarus, which was laid at his gate, full of sores,

and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 19-31.

With all the twisting men can give the words of

Christ, they still emphatically teach the conscious state of the soul after death. The account of the rich man and Lazarus is either a parable or a real history. It can not be successfully proved that it is a parable. In fact, Jesus did not say so. His language would rather indicate that it was a true narrative of what actually took place. "*There was* a certain rich man, . . . and *there was* a certain beggar named Lazarus," said Jesus, and then gave an account of their death, and future state. But should we admit the whole account to be a parable, that would not lessen the argument one jot or tittle. Christ chose either a falsehood or truth for the base of his parable. Mark that thought. I repeat: The basis of the parable is either a positive falsehood or a positive truth. If such a state of things does not exist after death, then Christ falsified. But if Christ, who is the fountain-head of all truth, told the truth, then the very state of things here described does exist after the death of the body. Every pious soul cries out, "Let God be true, though every man a liar."

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." Here we have a man rich in this world's goods. He had all that heart could wish. He fared sumptuously. But one thing he neglected—salvation; neglected to lay up treasure in heaven—eternal riches. A poor beggar lay at his gate full of sores. If this rich man had been a child of God he would

have taken this poor man in and dressed his sores, and fed him from his bountiful table. But he was too proud and selfish. The starving beggar desired simply the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. Oh, how sinful and haughty was that man!

But the time came when "the rich man died, and was buried." His mortal body returned back to dust. But did that end his existence? Was his soul buried in the grave, too? No. "In hell [Hades] he lifted up his eyes being in torments." Mark the fact, that while his body was buried his soul was in torment.

Now let us glance briefly at the other side. "And it came to pass that the beggar died." Did that end his existence? No. He "was carried by the angels into Abraham's bosom [rest]." At death the real inner man departed. He did not go down with the decomposing body, but was carried by the angels into Abraham's bosom, the Paradise of God. Here he was "comforted," while the rich man "afar off" was in a state of torment. This narrative of the Savior perfectly concurs with the multiplied scriptures already cited which so clearly teach the conscious state of the soul after death. Other important truths in this lesson will be considered in future chapters.

In Rev. 5 the plan of redemption is symbolically brought to view as a book sealed with seven seals. Finally the Lion of Judah (Christ) prevailed to open it. The seven seals cover the time of its

accomplishment from the incarnation of Christ to the end of time. The opening of each seal brings a new epoch through which the church was to pass. At the opening of the first seal a white horse is seen; "and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6:1, 2. This signifies the triumphs of Christ's kingdom in the early morning of the Christian era. White horse denotes its strength and purity.

The opening of the second seal brings to view a red horse, and a time of great slaughter. See Vs. 3, 4. This was fulfilled in the bloody persecutions of pagan Rome against the primitive Christian church. Tens of thousands were slain by that iron power.

Next came a black horse (Rev. 6:5, 6), which signifies the great apostate church which supplanted the true. Black denotes the awful dark heresies and superstitions which during the dark ages hid the brilliant radiancy of gospel light and salvation from the earth, a time of awful spiritual famine.

Following this a pale horse, and his name that sat on him was Death. He killed men with the sword, with hunger, with death, and with the beasts of the earth. Vs. 7, 8. An apostate church—the Roman Catholic—whose history can be clearly traced from about A. D. 270; grew up by degrees; and when this sect became universal, the imperial spirit and head of Rome, which under the Cæsars was the persecuting

power against the early Christian church, revived, and clothed itself in a Christian garb, and began to persecute the seed of the woman, the church, worse than when clothed in heathen garb. This was popery. Rev. 6:8 was fulfilled to the letter under the reign of the papacy. Some authorities place the number at 55,000,000 who suffered martyrdom at the cruel hands of Rome; and in the exact manner herein described. This brings us to consider the fifth seal.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6:9-11.

Here the souls of that great multitude who were slain under the second and fourth seals are brought to view; viz., the thousands and millions who were slain for the Word of God, and for the testimony which they held during the reign of heathen Rome and papal Rome. They were the disembodied spirits of that host who laid down their lives for the gospel. They were conscious. They were at rest. They were "under the altar." Upon the altar would signify labor, sacrifice, and service. But under the

altar signifies that their labors were done. "And it was said unto them, that they should *rest* yet for a little season." You see they were at rest. "Blessed are the dead which die in the Lord: . . . that they may rest from their labors." Chap. 14:13. In that home of the soul "the wicked cease from troubling; and there the weary be at rest." Yes, "they rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3:17-19. Oh, how comforting these scriptures, when we believe the truth, since life and immortality are brought to light in the gospel. These souls were not on the earth, for they spoke of them "that dwell on the earth." Their bodies had been slain on the earth. But their murderers could not kill the soul. Mat. 10:28. Their souls still lived, and were conscious.

While thus reigning with the Lord these souls desired of him to know when he would avenge their blood on them that dwell upon the earth. They were told that they should rest a "little season," until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled. This, of course, referred to a second bloody martyrdom that would take place. This, no doubt, was fulfilled after the sixteenth century reformation, when tens of thousands of Protestants laid down their lives before the papal power was broken. This may also include the putting to death of God's saints just before the end. God will avenge the blood of the

martyrs by casting the beast into the burning flame, or lake of fire. Dan. 7:11; Rev. 19:20; 20:10.

But the point we call the reader's attention to is the fact that those souls whose bodies had been slain were alive, under the altar of God, and conversed with the Lord. So while the body is dead and mouldering in the tomb, the soul still continues to live "absent from the body, and present with the Lord." This line of Scripture testimony could be very much drawn out, but we deem the foregoing sufficient proof to convince all reasonable minds.

CONFIRMING WORDS AND DYING TESTIMONIES.

It will, no doubt, be edifying to the reader to add a few of the many clear testimonies of eminent saints and dying men.

"Lord, now lettest thou thy servant depart in peace."—*Simeon.*

"Father, into thy hands I commend my spirit."—*Jesus Christ.*

"Lord Jesus, receive my spirit."—*Stephen.*

"I am now ready to be offered, and the time of my departure is at hand."—*Paul.*

"Paul, when he had borne his testimony before rulers, departed from the world and went into the holy place."—*Clement of Rome, in his epistle to the Corinthians.*

"There was Peter who, having borne his testimony,

went to his appointed place in glory."—*Clement of Rome, Apostolic Fathers.*

"All the generation from Adam unto this day have passed away: but they that by God's grace were perfect in love, dwell in the abode of the pious."—*Clement of Rome, Apostolic Fathers.*

"For this reason art thou both of the flesh and spirit."—*Ignatius.*

"They are gone to the place which was due to them in the presence of the Lord, with whom also they suffered."—*Polycarp, speaking of the apostles.*

"In our doctrine that the souls of the wicked will be punished and are in a state of sensation after death, while those of the righteous are freed from torment and remain in bliss."—*Justin, second century.*

"This soul in flames I offer, Christ, to thee."—*Jerome of Prague.*

"Lord Jesus, receive my spirit."—*Archbishop Cranmer, in the flames.*

"This day let me see the Lord Jesus."—*Jewel of England.*

"They can slay only the body, not the soul."—*Zwingle of Zurich.*

"I am going from weeping friends to congratulate angels and rejoicing saints."—*Risden Darracott.*

"Nothing but heaven."—*Dying words of Philip Melancthon.*

"What glory! the angels are waiting for me."—*Dr. Bateman.*

"I am going to glory."—*Robert Newton.*

"Oh, let me be gone, I long to be at home."—*Samuel Spring.*

"I am sweeping through the gates, washed in the blood of the Lamb."—*Alfred Cookman.*

"Oh, how this soul of mine longs to be gone, like a bird out of his cage, to the realms of bliss."—*Jno. Fletcher.*

"I am drawing near to glory." —*Mrs. Fletcher.*

"All my possessions for a moment of time."—*Queen Elizabeth.*

"It is well."—*George Washington.*

"I resign my soul to God."—*Thomas Jefferson.*

"I am going home."—*David Livingstone.*

"O my poor soul whither wilt thou go?"—*Cardinal Mazarin.*

"I am taking a fearful leap into the dark."—*Hobbes, infidel.*

The following is an account of the death of a soul-sleeper, from "Touching Incidents and Remarkable Answers to Prayers":

"Mrs. Mattie Campbell relates the happy death of her sister, a soul-sleeper, which occurred last May. In Sabbath-school this afternoon a message came: 'Emma is dying. Come quickly if you want to see her alive.' My dear sister! We had played together, and more than all, we dreamed dreams of the fairy future, wherein we saw everything but care and temptation crowning the golden pathway of our jubilant feet. She was plump and rosy, full of

laughter and frolic, which life's stern realities had not subdued. Strong and well I had seen her but five days before. Yet, ah! 'in such an hour as ye think not the Son of man cometh.' On our way the sad face of the family physician confirmed the truth. 'She may linger until sundown,' he said, and all the way I prayed, and felt it would be answered: 'Lord, dear Lord, only let me have one word to know how it is with her soul.' Mother met me at the door. This was a heavy grief. 'Ask how it is with her soul,' said she. I entered the room filled with weeping friends. I pressed the damp, cold brow. She knew me and spoke in the old sweet way. Soon I commenced slowly and low the hymn we used to sing together,

"Jesus, lover of my soul,"

while I anxiously watched to catch a mark of grace upon her fast changing features. A happy, peaceful smile broke over her face. I bent down and she spoke. 'God has always been good to me, sister. He has not given me one harsh word since I came down to my bed.' How the promise rushed to my lips—'He giveth, and upbraideth not.' Glory to his name! Divinely assured that she was dying, she spoke of a long, sweet sleep, the sleep of the soul and body, until the resurrection, for that was her belief. . . . With mind clear and composed, she then lay, waiting to pass into an unconscious slumber, only to awaken at the last trump. 'Hark,' she said, listening intently. 'I hear music: don't you

hear it? And, mother, I see a door. . . . It is open. I see inside. It is a beautiful place. It is heaven. I see forms clothed in white, many, yea, a multitude of beautiful beings, their hands upraised, while they are waving something in their hands.' And then in wonder and astonishment, 'Why, there is pa.' Then she very intelligently gave orders for her burial. Good-bys were said, and in childlike pleading tones she called, 'Come, dear Lord, I am ready.' An effort on her part to close the dear eyes and mouth, a few more agonizing moments, and the open door received her gentle spirit."

Thus we could multiply testimonies of dying men and women, that the soul leaves the body at death. The reader perhaps has witnessed such death-bed scenes as just described. Millions in their last breath have testified to the world that they were then going to the Lord, to the realms of light, or to regions of dark despair. While penning these lines memory goes back a few years to the death-bed of my own sainted mother. Just before she expired she looked up and said, "I see heaven opened and the glory of God descending." She testified she was "going to dwell with Christ." Among her last words she said, "Tell my boy [referring to myself, who was then in the far West] to be true to God at the point of the bayonet." This charge I expect, by God's grace, to keep. While these departing souls had control of the organs of speech, they spoke audibly, to testify that existence was still real, and when the

voice was stifled in the cold stream, some of them held up their hands in token of their yet conscious being. If the soul of man were only a breath, if life were only a spark which expires when the heart ceases to beat, would there not have been an experience of the waning flame? would there not have been at least one testimony, in six thousand years, among the thousands of millions of dying men, going to show a conscious nearness to oblivion? But there is not one such, not one. On the contrary, millions have in their last breath testified to future conscious existence, while absent from the body.

If the soul-sleeping doctrine be true, then the Creator put it in the hearts of his creatures, in the most solemn hour of their existence, to testify to a falsehood. Men who would disdain a lie, are made to speak an unconscions one in the hour of death—men filled with the Holy Ghost. Can this be so? Is it possible that the good men of all ages—men whom God has used to effect mighty reformations in the earth, testified to a lie in the hour of death? Was Stephen mistaken when he "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God"; and a little later addressed his Savior thus: "Lord Jesus, receive my spirit"? Was the apostle Paul mistaken when he said, "We know" that when this earthly house, this mortal body, dissolves in death we shall "depart and be with Christ"— be "absent from the body, and present with the Lord"? If all these

witnesses were mistaken, and man does not have any existence after death, then we have a shadow more enduring than the substance, for Stephen, Paul, Luther, Wesley, and other great moral natures, have, in their names and histories, an earthly immortality, while they themselves, going into eternity, conscious to the last, and expecting to live forever, have ceased to be. In a universe of harmony there can not be such discord; in a world of truth there can not be such contradiction. Enoch was translated; "for God took him." Moses lies down upon the mountain-side, and dies. God himself buried the dust. Elijah steps into a chariot of fire, and by a whirlwind is carried to the skies. Almost a thousand years after, Jesus with three of his disciples goes to a mountain-top, where he is transfigured before them. Instantly there appear Moses and Elias talking with him. These men were still living. Abraham, Isaac, and Jacob had long since died, and their bodies were mouldering in the dust; but Got said, "I am the God of Abraham, Isaac, and Jacob, not the God of the dead, but of the living." Amen, and amen.

HADES, THE PLACE AND STATE OF DEPARTED SPIRITS.*

The preceding chapters of this book present clear and unmistakable evidence of the position that man does not at death pass into unconscious slumber and remain so until the resurrection; and the Scriptures uniformly point to Christ's second coming, the day of resurrection and general judgment, as the time when final rewards and punishments will be meted out. It is then that the wicked will be cast into the lake of fire, be sentenced to that everlasting punishment which was prepared for the devil and his angels. It is then that the righteous will hear the joyful words of welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and enter their place and state of final reward.

No fact of Holy Scripture stands out with greater clearness than this. Over and over again it is stated in the most positive terms. "The Son of man shall come in the glory of his Father with his angels: and *then* he shall reward every man according to his works." Mat. 16:27. "Christ shall judge the quick and the dead at his appearing." 2 Tim. 4:1. And the Revelator informs us that "the time of the dead, that they should be judged," is the time when God will "give reward unto his servants the prophets, and to the saints, and to them that fear his name, small and great." Rev. 11:18. Again, the Lord

* This chapter was written by F. G. Smith.

himself announces: "Behold, I come quickly: and *my reward is with me,* to give every man according as his work shall be." Rev. 22:12. 2 Thess. 1:7-10 shows most positively that both the reward of the righteous and the punishment of the wicked will be "when the Lord Jesus shall be revealed from heaven with his mighty angels." Peter declares that God has "reserved the unjust *unto the day of judgment* to be punished." 2 Pet. 2:9. Christ affirms that "when the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another." To one class he will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"; to the other class he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Mat. 25.

What, then, is the state of man between death and the resurrection? This is an important subject and one upon which we naturally desire information. I might refer to the various ideas held by the Greeks and the Romans concerning the state and condition of the dead, but these conceptions are unauthoritative, hence may be dismissed from our consideration. Since this subject relates to things which lie beyond the realm of our present surroundings, it is evident that satisfactory light can be given by divine revelation alone.

In the Bible the abode of man between death and the resurrection is expressed by the Hebrew word *Sheol* or by its equivalent, the Greek word *Hades.* The literal meaning of Hades is *the unseen world,* or *that which is in darkness.* According to the doctrine held by the Jews, Sheol, or Hades, is a vast place in which the souls of the dead exist in a separate state until the resurrection of their bodies. This region, the Jews supposed, is divided into two parts, the upper division—*Paradise*—being the abode of the righteous, and the lower division—*Tartarus*—the place where the souls of the wicked are detained. This is also the view held almost uniformly by the early church fathers.

Since Hades literally signifies the unseen world, the word is sometimes used in a broad sense, embracing everything that lies immediately beyond death itself; hence is applied both to the grave, the receptacle of the body, and to the abode of the soul beyond the grave. Sheol is thus applied to the grave in Gen. 42:38; 1 Sam. 2:6; 1 Kings 2:6; Job 17:13, 16. But the regular Hebrew word for grave is *geber,* while the regular Greek word is *mneemion.*

In the strict sense Sheol, or Hades, applies to the abode of the soul after death, rather than to the place of the body, and in the following texts Sheol is thus applied: Gen. 37:35; Deut. 32:22; Psa. 16:10; 49:15; 86:13; Prov. 7:27; 9:18; 23:14; Isa. 5:14; 14:9, 15; 28:15, 18; Ezek. 31:16, 17; 32:21.

In the following New Testament texts Hades can

not refer to the grave, but to the dwelling-place of the soul beyond the grave: Mat. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Rev. 1:18.

The translators of the Authorized Version of the Bible understood that Sheol, or Hades, designated the intermediate place, or the abode of departed spirits between death and the judgment; but for lack of a proper English word by which to convey the true idea, they could not adopt a uniform translation; therefore they sometimes rendered the term "grave," and sometimes "hell." The American Standard and some other versions simply use the original words *Sheol* or *Hades,* without attempting to translate them. But in the strict sense Hades is neither the grave nor hell. The grave is properly the receptacle of the body and, as I have shown, is expressed regularly by another word in Hebrew and in Greek; while the proper word for hell, the place of final punishment is *Gehenna.* This is shown by the following texts, in which reference is made to the final place of punishment, and is described by the word *Gehenna:* Mat. 5:22; 29:30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5, et al.

Now, as Hades properly describes the abode of human spirits between death and the resurrection, let us inquire more particularly concerning the place or places of their abode during this time. In 2 Pet. 2:9 we read that God has "reserved the unjust unto the day of judgment to be punished." There must be a place, then, where the spirits of wicked

men are kept, or reserved, until Christ's second coming to earth. Where has he reserved them?

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. "God spared not the angels that sinned, but cast them down to hell [Greek *Tartaroo* Tartarus], and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2:4. "For if messengers that sinned God spared not, but consigning them *to the lowest Hades,* to pits of gloom delivering them up, for judgment to be kept."—Rotherham. "Plunging them into Tartarus, delivering them up in chains to be kept in darkness until the judgment."—Sawyer. "Confirming them in Tartarus."—Campbell McKnight.

In these texts we have two facts clearly stated: (1) That God has reserved unjust men to the day of judgment to be punished; (2) That he has reserved fallen angels *in Tartarus, "the lowest Hades,"* "in everlasting chains under darkness unto the judgment of the great day." So the place of confinement is Tartarus, the lowest Hades. These texts do not positively state that wicked *men* are reserved there, but other texts are sufficient to establish that point. Mat. 25:41 shows that the final place of punishment of wicked men and demons is the same; for in the last day the unrighteous will hear the words, "Depart from me, ye cursed, into everlasting fire, *prepared for the devil and his angels."* Now, since

the place of punishment for both classes is identical, since both classes are said to be "reserved" until the judgment-day, it is reasonable to suppose that they are reserved in the same place.

This was the gloomy realm into which the rich man passed at death. "For in Hades he lifted up his eyes, being in torment," a "place of torment." Luke 16:23, 28. Here he reviewed his past life; here, stung and tormented by a guilty conscience, he realized with certainty that only a fearful doom awaited him—that hope and mercy had forever gone. He feared lest his five brethren, who were yet living upon the earth, should also come to the same place of torment. Here fallen angels, demons, and the lost of all ages, with the fires of hell already kindled within them, await with fearful anticipation that awful sentence of final condemnation for which they are now "reserved"—"Depart from me, ye cursed, into *everlasting* fire."

We are not informed as to the location of Tartarus; neither, on the other hand, are we informed as to the location of heaven. Here divine revelation gives us no light, and we are not inclined to indulge in speculative reasoning on the subject. It is sufficient for us to know that the Bible states the simple fact of reality.

But where are the righteous kept in what is to us the unseen world? Jesus taught that, although the rich man in Hades was in torment, Lazarus, who

was "afar off," a "great gulf" intervening, was "comforted." Luke 16. But where?

To the dying thief, Jesus said, "Today shalt thou be with me in *Paradise.*" Luke 23:43. Paul speaks of one who was caught up to *heaven,* and calls that "Paradise." 2 Cor. 12:2, 4.

I shall not enter into a lengthy discussion of this phase of the subject, but shall only present briefly the following facts in support of the position that at death the righteous go direct to heaven:

1. Christ has "gone into heaven." 1 Pet. 3:22.

2. Stephen, in his dying moments, saw him *there,* and expected Jesus to receive his spirit. Acts 7:55, 56, 59.

3. Dying saints depart *"to be with Christ"* "IN HEAVEN." 2 Cor. 5:1-8; Phil. 1:23; 1 Thess. 5:10.

4. They "live and reign *with Christ.*" Rev. 6:9-11; 20:4.

Many Scripture texts can be given in support of the foregoing propositions.

5. The visions that living saints sometimes have of the life beyond indicate an immediate nearness to, and relationship with, Christ in his glory.

6. The dying testimonies of hundreds confirm the same truth.

There are three texts which seem to stand in opposition to the position here taken, that the righteous at death go immediately to heaven. They are:

1. "No man hath ascended up to heaven." John 3:13.

2. "I have not yet ascended to my Father." John 20:17.

3. "David is not ascended into the heavens." Acts 2:34.

Let us examine these texts in the order given, and we shall see that they present nothing contradictory to the facts so plainly stated in the many other texts bearing on this subject, and to which reference has been made.

1. John 3:13. I will quote this text with its context. These are the words of Jesus. "We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." verses 11-13.

In this Scripture, Christ is not speaking of the soul, or of its state after death; his subject is "heavenly things," in contrast with earthly things, particularly the heavenly nature of his message. Men can bring only a message of earthly things, since none of them has ever ascended to heaven to bring a higher message; while Christ *came down from heaven* and therefore brought an authoritative message concerning "heavenly things."

2. John 20:17—"I am not yet ascended unto my Father: but go to my brethren, and say unto them, *I ascend unto my Father.*" Here again no reference

is made to the state of the soul while separated from the body, for the ascension which Jesus states that he was about to make, but had not yet accomplished, was *resurrectional ascension.*

3. Acts 2:34—"David is not ascended into the heavens." So far as the spirit of David is concerned, it is evident that it is with Jesus in glory. It was David who described man's life-time as threescore and ten years, or possibly fourscore, when "it is soon cut off, and WE fly away." Psa. 90:10. He it was who cried out after the living God, saying, "Whom have I in heaven, but thee? Thou shalt guide me with thy counsel, and afterward *receive me to glory.*" Psa. 73:25, 24 and again, "though I *walk through* the valley of the shadow of death, I will fear no evil: *for thou art with me.*" Psa. 23:4. David did not expect to stop in death, he expected to "walk through," and he knew that the Lord would be with him and "receive him to glory."

The reader should turn and read Acts 2:25-34 in order to ascertain what the apostle is really speaking of when he says that David has not ascended into the heavens. Peter quotes the prophecy of David in the Psalms: "Thou wilt not leave my soul in Hades, neither wilt thou suffer thine holy one to see corruption." The apostle's comment on this text is: "Men and brethren, let me speak freely unto you of the patriarch David, that he is both dead and buried, *and his sepulcher is with us unto this day.* Therefore being a prophet, and knowing that God

had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;. he seeing this before spake of the *resurrection of Christ,* that *his* soul was not left in Hades, neither *his* flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being *by the right hand of God exalted,* and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens."

Notice clearly the argument. The prophecy of David—"Thou wilt not leave my soul in Hades, neither wilt thou suffer thine holy one to see corruption"—implies both death *and resurrection;* for if one were not resurrected within a short time, his flesh would see corruption. David died, "his sepulcher is with us," he has never been resurrected, his flesh did see corruption; therefore he spoke this *of Christ,* who died, was resurrected, and *has ascended to the right hand of the Father.* David has not fulfilled this prophecy, he has never been resurrected; therefore the ascension of which Peter speaks is *resurrection ascension.* Here again the reference is not to the state of the soul after death.

The intermediate, or Hades, state, then, coincides with the period of time between death and the resurrection, during which the souls of the ungodly, in misery and torment, are detained in Tartarus—the lowest Hades—awaiting the final judgment of the

great day; while the souls of the righteous "rest from their labors," for they are with Christ in glory, "comforted." There "the wicked cease from troubling; and there the weary be at rest."

I have already shown that in a broad sense Hades refers to the abode of the dead, both righteous and wicked; but at this point I wish to call attention to a specific application of the term, referring particularly to the after-world of the ungodly. A careful study of all the texts and facts bearing on the subject will show that in a great majority of cases the word stands associated with that which is bad and undesirable. To the early classical writers Hades was nothing but a dark, gloomy realm. To the apostle Paul Hades was an enemy, the same as death —an enemy to be destroyed. 1 Cor. 15:55. The application of Hades in the account of Lazarus and the rich man, given in Luke 16, is wholly bad. It is not even stated that Lazarus was in Hades (though, of course, he was in "Abraham's bosom," or Paradise, the only Hades abode of the righteous), but it is positively stated that the rich man lifted up his eyes in Hades, being in torment. In other words, considered in its strictest Scriptural sense Hades specifically designates the unseen world of the ungodly—Tartarus.

This brings us to another important point—the termination of the Hades state. I have already shown what great importance to the entire race Holy Scripture attaches to the general judgment at the

end of the world; therefore the Hades state, which precedes that event, can not be the final destiny of departed spirits. We may suppose that the intermediate state before the judgment and the eternal state beyond the judgment are very much alike in their nature (that the "comfort" and "rest" of the righteous before the judgment corresponds with the blessedness of their eternal state beyond the judgment; while the "torment" and misery of the lost in Tartarus corresponds with the weeping and wailing of the damned in Gehenna, the lake of fire), but here Revelation does not give us full information, hence we are unable to comprehend the difference in degree, if such there be.

If we can not trace what is the difference in the state of human spirits subjectively before and after the judgment, the Bible does clearly show a distinction objectively. In predicting the second coming of Christ to judgment the writers of the Sacred Narrative looked forward to the destruction of Hades and to the introduction of a new order of things. This termination of Hades is foretold by John in these words: "Death and Hades were cast into the lake of fire. This is the second death." Rev. 20:14. This same event is anticipated by Paul in his exclamation, "O death, where is thy sting? O Hades, where is thy victory?" 1 Cor. 15:55. This passage is from Hosea 13:14, and Paul quotes it from the Septuagint Version, where it reads, "I will deliver them from the power of Hades, and will redeem them

from death: where is thy penalty, O death! O Hades, where is thy sting?"

The final place of punishment, then, is Gehenna—"the lake of fire." Into this place the fallen angels will be cast, those wicked spirits whom both Jude and Peter state are "reserved" unto judgment, and whom Peter says are reserved in Tartarus—the lowest Hades. This will also be the final doom of ungodly men, those men whom Peter also declares are "reserved" unto the day of judgment; they are the ones whom Christ will banish into "everlasting fire, prepared for the devil and his angels."

But what is to be the reward of the righteous in that great day? In describing the "day of judgment" and the mighty events that will take place at that time, including the destruction of the present earth, Peter says, "Nevertheless we, according to his promise, look for *new heavens and a new earth, wherein dwelleth righteousness.*" 2 Pet. 3:13.

The Revelator describes the same scenes: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God . . . . and the dead were judged . . . . and whosoever was not found written in the book of life was cast into the lake of fire. AND I SAW A NEW HEAVEN AND A NEW EARTH: for *the first heaven and the first earth were passed away;* and there was no more sea. And I John saw the holy city, new Jerusalem, *coming*

down from God out of heaven . . . . And I heard a great voice out of heaven saying, Behold, *the tabernacle of God is* WITH MEN, and he will dwell with them, and they shall be his people, and *God himself shall be with them,* and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: *for the former things are passed away.*" Rev. 20: 11-15; 21: 1-4.

This, my brethren, will be our future and eternal home. It is the home that Jesus went to prepare, the one to which he promised to receive us upon his return to earth. This marks the grand climax of Christ's redemptive reign. Paul declares that Christ must reign until he has put all his enemies under his feet, and that the last enemy to be destroyed is death (1 Cor. 15: 25, 26); and when the dead, small and great, stand before God in judgment, the last enemy will then have been destroyed—the wicked will be banished to their eternal punishment in the lake of fire, while the righteous, clothed with immortality, their redemptive blessing, will take up their everlasting abode in the "new heavens and the new earth," and "God himself shall be with them."

This "new earth" is, in reality, Paradise restored. "In the beginning God created the heaven and the earth"; at the end John "saw a *new heaven and a new earth.*" In the beginning the tree of life stood in Eden; in the end the tree of life is again found "in the midst of the Paradise of God." In the be-

ginning the Lord God walked in the garden and talked with man; in the end "the tabernacle of God is with men, *and he will dwell with them.*" The first earth was ruined by sin; the new earth is one "*wherein dwelleth righteousness.*" Because of sin the first earth was cursed; concerning the second earth we read, "*There shall be no more curse:* BUT THE THRONE OF GOD AND OF THE LAMB SHALL BE IN IT." Man lost his universal dominion in the first earth; in the second earth the overcomers "sit with Christ in his throne" and reign in triumph and glory forever. Death, sorrow, and suffering found entrance into the old world; in the new world "God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: *for the former things are passed away.*" In the beginning disobedient man was barred from the tree of life; in the end the obedient ones—"the nations of them that are saved"—"*have right to the tree of life, and enter in through the gates into the city.*"

MATERIALISTS' ARGUMENTS CONSIDERED.

In order to do justice to the reader, it becomes my duty to present the arguments brought forth by materialists to sustain their doctrine. In doing this I shall present their strongest points, and then apply them. Also I shall give their replies to the truths presented in the previous chapters, and then consider them.

1. *Materialist.* God only hath immortality. It is an attribute which belongs to him alone. If God *only* hath immortality, then man does not possess it. Proof: 1 Tim. 6:15, 16.

Reply. This indeed has a show of argument, if we would simply accept their wording of Scripture without making examination. This they apply exclusively to the Father. But a careful reading of the text shows that Paul here refers directly to Jesus Christ the Son of God—"Our Lord Jesus Christ: . . . who is the blessed and only Potentate, the King of kings, and Lord of lords: who only hath immortality." Other texts prove that it is Christ who is King of kings, and Lord of lords. See Rev. 17:14; 19:16. To take this text in an unqualified sense, as Adventists do, would deny the immortality

of God the Father. It would also deny the immortality of angels. But we have already seen in the previous chapter that angels stand wholly upon the plane of spirit and immortal beings. See Heb. 1:7, 14; Mat. 22:29, 30; Luke 20:35, 36.

But it may be asked, In what sense hath Christ "only" immortality? The Word answers: "But now is Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15:20. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom. 6:9. We all are yet mortal in body. We inhabit mortal flesh. The same is subject to death. But Christ has already received his immortal and glorified body. He, being already "raised from the dead, dieth no more; death hath no more dominion over him." In this sense he only hath immortality. Our vile body will not be changed in the likeness of his glorious body until the final resurrection. So, since we yet inhabit a mortal body, decaying flesh, which is subject to death, and Christ the "first-fruits" has already received his glorified body, and "death hath no more dominion over him," he only can be said to be wholly immortal. This is not a feather's weight of evidence against the immortality of the soul.

2. *Materialist.* We are commanded to seek for immortality. Rom. 2:7. Why seek for something we already possess? If we are already immortal, it would be nonsense to seek it.

Reply. The word *immortality* is derived from two Greek words, *athanasia* and *aphtharsia.* The first of these means deathlessness, the latter means incorruption. In Rom. 2:7 it is not *athanasia* (deathlessness) we are commanded to seek for, but *aphtharsia* (incorruption). This makes the matter clear. And, thank God, it does not in the least conflict with the multitude of scriptures already cited which so clearly teach that man possesses a spiritual conscious entity—a soul or a spirit—which continues to live after the decease of the body. We are commanded to seek for incorruption. We here inhabit a "mortal body," "mortal flesh." The same dies, and returns to dust. "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. . . . For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:42-44, 53. Here we see that the incorruption to be put on in the future is only for this mortal body, and therefore has not the weight of a shadow against the immortality of the soul. To "seek for immortality" is to live so that we may have a glorious resurrection unto eternal life in an immortal and glorified body. A resurrection to eternal rewards, to eternal bliss, instead of one "to shame, and everlasting contempt."

I challenge materialists to cite one text in the Bible where it is declared that our soul or spirit shall

put on immortality. Where does it say, "Your mortal soul, your corruptible spirit, shall put on incorruption"? Who ever read such a text in the Bible? It can not be found there. It is found only in the writings and teachings of those who live outside the Bible amidst the fogs and superstitions of darkened hearts destitute of the truth. But the good old Bible tells us plainly what part of us is mortal—"your mortal body," which "shall put on immortality." In the resurrection it is only "our vile body, that it may be fashioned like unto his glorious body." Phil. 3:21. This is an object to be sought for by a humble, godly walk in this world.

3. *Materialist.* The soul of man is simply the whole being of man, body and mind. Proof: In the ark "eight souls were saved by water." 1 Pet. 3:20. Again, it is frequently said in the Old Testament that all the souls in certain places died. This could only apply to the individuals themselves, hence we conclude that the soul and body are the same.

Reply. We readily admit that there are a few texts in the Bible where the term *soul* applies to the individual. In fact it is so used to-day. We say of people in distress: "Poor souls! they need our sympathy." But this by no means destroys the fact that man possesses a spiritual entity called the soul, which is separate and distinct in substance from the body, and continues to live after the body returns to dust. The following scriptures do most positively teach this fact: Job 14:22; 2 Cor. 4:16;

Micah 6:7; 3 John 2; Mat. 10:28; Gen. 35:18; Luke 12:20; 16:19-31; Rev. 6:9,10; 2 Cor. 5:1-9; Phil. 1:21-25. In order for materialists to uphold their doctrine, they must simply brush aside the clear testimony of all these texts, with many more, or try to sneer them out of the Bible. But God's Word abideth forever.

4. *Materialist.* The soul must be mortal; for it can feed on material substances. Proof: "I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after." Deut. 12:20. "As cold waters to a thirsty soul," etc. Prov. 25:25.

Reply. These texts refer only to the individual. We use similar expressions to-day: "Poor soul! he must be hungry, or thirsty; let us give him bread to eat, or water to drink." Surely men who will resort to such logic as this are pressed hard for argument to support a doctrine. Shame on such ignorance! What an argument to overthrow the immortality of the soul! While our outer man does feed on material substances, our "inner man" feeds on spiritual substances. See Isa. 55:1,2; 1 Pet. 2:2; John 4:14; 6:48,50.

5. *Materialist.* The spirit of man simply means his breath. Proof: "All the while my breath is in me, and the spirit of God is in my nostrils." Job 27:3.

Reply. This text comes far from proving that the spirit of man is the breath he breathes. In fact it

does not say so at all. But let us examine this argument. The materialist says, "Spirit means breath." The Bible teaches that "God is a spirit." John 4: 24. So according to Adventism, the only God we have is a mere breath. Let us substitute breath for spirit in a few texts. "Father, into thy hands I commend my *breath*." Luke 23: 46. "Then was Jesus led up of the *breath* into the wilderness." Mat. 4: 1. "But there is a *breath* in man." Job 32: 8. "The unmarried woman careth for the things of the Lord, that she may be holy both in body and in *breath*." 1 Cor. 7: 34. "The *breath* itself beareth witness with our *breath*, that we are the children of God." Rom. 8: 16. Oh, how dark and godless the leaven of Adventism! How ridiculous their position! But when driven from this position they generally shift to another position and make a stand behind another "refuge of lies"; viz., "Spirit means life." Let us examine their argument. We will substitute "life" for "spirit" in a few texts. "And when the disciples saw him walking on the sea, they were troubled, saying, It is a *life*." Mat. 14: 26. "A *life* hath not flesh and bones, as ye see me have." Luke 24: 39. So with all the twisting that men can do, the Scripture still teaches that "there is a spirit in man." Job 32: 8. The same goes to God at the death of the body. See Eccl. 12: 7.

6. *Materialist.* The Bible teaches that "the dead know not anything." Proof: Eccl. 9: 5, 6. If this be true, they are in an unconscious slumber.

Reply. This can apply only to the outer, physical man, that which sleeps in the dust of the earth. The text applies only to that part of man's being which is declared to be "dead," i. e., our mortal body. But while at death the outer man returns to the earth as it was, and sleeps in unconscious slumber, knows not anything (Eccl. 12:7; Mat. 27:52; Eccl. 9:5, 6), the soul or spirit, the real inner man, goes to God, and remains conscious. Eccl. 12: 7; Acts 7:59; 2 Cor. 5:1-9; Phil. 1:21-25; Luke 16:19-31.

7. *Materialist.* In the very day a man dies, "his thoughts perish." Psa. 146:4. Does this not prove that memory is destroyed in death?

Reply. Not by any means. The mind is one thing, and its thoughts another. "Their thoughts are thoughts of iniquity." Isa. 59:7. The wicked have thousands of thoughts, schemes, and lusts, which they expect to carry out, but they are all cut off by death. Their thoughts of iniquity are all defeated and perish. But the overthrow of their thoughts and plans in death does not destroy their memory. Abraham said to the rich man, "Son, remember," and he did remember that he had five brothers whom he did not desire to come to that place of torment.

8. *Materialist.* The Bible teaches that the soul will be redeemed "from the grave." Proof: Psa. 30:3; 49:15; 89:48. If this is true, it sleeps in the grave with the body.

Reply. The regular Hebrew word for grave is *geber.* In none of the texts just cited is the original

word *geber*, but in every text it is *Sheol*, "the unseen state." Sheol and its counterpart Hades, as we have seen in the previous chapter, represent the dwelling-place of all departed spirits between this probation and the final judgment, while *geber* represents the dwelling-place of the body. We will give the rendering of the Septuagint version of the texts: "Thou hast brought up my soul from Hades." Psa. 30:3. "But God shall deliver my soul from the power of Hades." Psa. 49:15. "Deliver my soul from the power of Hades." Psa. 89:48. So when these texts are understood in their true light, they perfectly harmonize with the host of Scripture texts which so clearly teach that the soul does not go down into decomposition with the body.

9. *Materialist.* "Man hath no preeminence above a beast: for all is vanity." Proof: Eccl. 3:18-21.

Reply. Only in the few things spoken of. "They all have one breath"—both breathe the same air. Man's physical life is the same as that of the animals, and his death just as inevitable. Both die, and so far as man is taken from the dust, he, in common with the beasts, returns to dust again. But to say that man morally and spiritually hath no preeminence above a beast is to deny the Bible; and, in fact, the above text does not teach any such thing. Thus one by one the props which hold up the Advent structure fall under the hammer of eternal truth.

We will next briefly examine a few of their replies to the truths presented in the previous chapters.

1. *Materialist.* It is argued that "our earthly house of this tabernacle" in 2 Cor. 5:1 does not refer to the body, but to this literal earth. Its dissolving refers to the day of judgment, as Peter states in 2 Pet. 3:10-12.

This reasoning is unsound from the bottom up. Our earthly house, the tabernacle in which we now dwell, and in which we groan, Paul plainly tells us is our body. See 2 Cor. 5:6, 8. When it dissolves, our body dies, we move into another sphere, where we are "absent from the body, and present with the Lord." Ver. 8. Amen.

2. The materialist argues that the narration our Savior gave of the rich man and Lazarus in Luke 16:19-31 was simply repeating a pagan belief which the Jews received from the Romans. They say Christ used this language, although it was fiction, to reprove the Pharisees for trusting in riches. He used it because it was their belief, and thus with their own false doctrine reproved them.

Oh, shame on such an imputation! They are forced to acknowledge that either their creed is false, or Christ told a falsehood, and openly endorsed one. So rather than give up their creed and abandon their fallen sect, these teachers actually impugn the Son of God. If this belief of the Jews was fiction, then Christ, instead of exposing it, endorsed and openly taught it to his hearers. Surely Jude describes the condition of these presumptuous preachers who claim "no preeminence above a beast," when he says:

"These speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! . . . To whom is reserved the blackness of darkness forever." Jude 10-13. One falsehood compels its holder to bring up others to help it through. So when the foregoing argument is thoroughly exposed, these crafty prophets take another turn.

3. They say that the whole was simply a parable. That the rich man represented the Jews, the literal seed of Abraham. These were cast out. That Lazarus represented the Gentiles, the despised; and these entered the bosom, or family, of Abraham.

Being naturally a little inquisitive, I would like to ask the propagator of this a few questions.

1. If Lazarus represented the Gentiles, whom did the dogs which licked his sores represent? If you answer, The Samaritans, I ask you, Were not the Samaritans Gentiles, too?

2. If the rich man represented the Jews, whom did his five brethren represent?

3. What is meant by the death of the rich man? If you answer, The cutting off of the Jews from favor with God, I ask you, Did not Lazarus die also?

4. In what sense were the Gentiles "carried by the angels" into Abraham's bosom after their death?

5. Will you please explain the language of Abraham where he says to the rich man in torment, "Remember that thou *in thy lifetime* receivedst thy good

things, and likewise Lazarus evil things: but *now* he is comforted, and thou art tormented?"

6. If Lazarus represents the Gentiles, and the rich man represents the Jews, will you please explain what Abraham meant when he said to the rich man after death, "Between us [Lazarus and Abraham] and you [the rich man] there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us that would come from thence"? Especially would we like this explained since the Bible so plainly teaches that Christ has "broken down the middle wall of partition between the Jews and the Gentiles," and reconciled both in "one body," brought them into "one fold," so that in this gospel dispensation "there is neither Jew nor Greek: . . . for ye are all one in Christ Jesus." Gal. 3:28. See John 10:16; Eph. 2:14-16.

CONDITIONAL IMMORTALITY.

Among the theories extant today, and one that numbers of people believe, is conditional immortality. They say there is no immortality out of Christ, that Christians are the only ones that possess it. For several reasons this is an error. It is nowhere hinted in the Bible that when God saves us through Jesus Christ he transmits to us an immortal soul, gives us immortal existence. Salvation simply changes the

soul from a sinful and defiled condition to a righteous state. Every sinner has a spirit, a soul, which must be saved. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mat. 16: 26. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Jas. 1:21. "That the spirit may be saved." 1 Cor. 5:5. How clear these texts!

Man's spiritual and moral nature became defiled by sin, cut off from union with God—from divine favor. If he continues in that state, and dies unsaved, his soul is eternally lost. But if such come to Christ, their soul will be saved from eternal ruin. Again, if those in Christ alone have immortal souls, then when the child comes to the years of accountability and goes into sin, its soul is taken from it, and is given back again when converted to God. Who ever read such a doctrine in the Bible? Again, if the righteous *only* have an immortal existence, then they *only* live after the death of the body. The wicked would go into unconscious slumber. But this contradicts the words of Jesus, who taught that the wicked, as well as the righteous, exist after the death of the body. See Luke 16:19-31. Those who have imbibed this false doctrine err in confounding the experience of spiritual life with eternal existence. They confound a condition of the soul with its nature. This is confusion and error.

The following are some of the scriptures they use: "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." John 3:36. "That whosoever believeth in him should not perish, but have eternal life." John 3:15. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." John 10:27, 28. "God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

While "eternal life" implies eternal conscious existence without intermission, and "God hath given to us eternal life," this utterly refutes the soul-sleeping theory. Jesus said, "Whosoever liveth and believeth in me shall never die." John 11:26. The body will die, but the soul "shall never die." On the solid Word of God we stand and defy our enemies. But let us repeat: While the terms "eternal life," "everlasting life," etc., imply eternal existence, this is far from their true meaning. Sin separates the soul from God. Isa. 59:1, 2. As soon as it is cut off from union with God it dies. John 15:2, 6; Rom. 7:9. This death is not a cessation of the soul's conscious existence, but an alienation from God, whose favor is the normal sphere of the soul's happiness. So every sinner is dead, and yet has a conscious existence. "Dead while they live." This is the sad state of the entire world out of Christ. See Rom.

5:12-14; Eph. 2:1; Rom. 8:6; Rom. 7:9; 1 John 3:14; 1 Tim. 5:6.

Sinners are now commanded to awake out of sleep and arise from the dead. Eph. 5:14. When they meet the Bible requirements for salvation, they "pass from death unto life." 1 John 3:14. Jesus came to give men this life (John 10:10), this eternal life (1 John 5:11); "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17:3. Thus the sinner who has been cut off from union with God, and abides in spiritual death, is quickened into life, inducted into Christ, who is our life. This eternal life through Christ is union with God, enjoyment of his presence and favor in our souls. Oh, the blessed state of the soul thus united to God! This blessed union with Christ, this eternal life, is here enjoyed by the Christian (John 3:36; 1 John 3:14; 5:11), and, if we prove faithful unto death, we have the promise of enjoying the same blessed union and eternal life in the future. Mark 10:30. So instead of eternal life simply signifying eternal existence, it rather signifies eternal union with God, a blissful enjoyment of his favor, love, grace, peace, etc., upon our souls. And all this is granted to us through Jesus Christ. "This is life eternal that ye may know him;" viz., be "no more strangers and foreigners, but fellow citizens with the saints and of the household of God." "Brought nigh by the blood of Christ;" brought into close affinity and relationship with him, "our

glorious Lord." He is "unto us a place of broad rivers and streams"—streams of love, joy, peace, happiness, and "pleasures forevermore." Jesus Christ is our life, our light, "the bright and morning star," which illuminates our rugged pathway through this dark world of sin; the "lily of the valley," "the rose of Sharon," blooming in our souls, sending a sweet fragrance to all around, until the desert is made to blossom as the rose. "The one altogether lovely, the fairest among ten thousand," living in us, walking in us, comforting our hearts, renewing our strength, our refuge, our "all and in all." Reader, "this is eternal life," a blessed condition of the soul. Let me here introduce for the remainder of this chapter the following clear argument quoted from another writer:

" 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.' 2 Tim. 1:9, 10. He has abolished spiritual death by giving life to the soul; life which is freedom from sin, the cause of death; and the possession of divine favor and peace, which is life—yea, the very indwelling of Christ, who is our life. And he has abolished all the dread of natural death by bringing to light the immortality of the soul. The fact that the inner or

real man does not perish with the body, but enjoys a more glorious presence with the Lord after the earthly house is dissolved, abolishes the terrors of death. The sting of death is sin. But the blood of Christ cleanseth us from all sin and the Holy Spirit quickens the soul into such a precious knowledge of our eternal life, and spirit's immortality, that death, so much dreaded before, is now entirely abolished. This victory over death is not by the impartation of immortality to the soul, but only bringing fully to light, by the gospel, that the soul is immortal.

"Through the gospel, salvation, and illumination of the Spirit of God, there has been brought to light that which was always true; viz., that the soul is immortal. But, like many other great truths, it was not as clearly revealed in the Old Testament as in the New. In the name of Jesus we maintain that this is a positive proof of man's immortal spirit. If man, in his spiritual nature, were not immortal, there would be no immortality to bring to light in him. If immortality is conditional and only imparted by divine grace, the Word would read that God gave immortality. But the testimony of Heaven is, that he brought to light that which existed.

"Mr. Wilson, the translator of the Emphatic Diaglott, was a first-day Adventist; hence believed in soul-sleeping. He translated it: 'Who hath illustrated life and incorruptibility.' But in the direct from the Greek he renders it correctly, 'Hath illuminated.' Could Christ illuminate a thing that does

not exist? That this is correct, we can make plain by an appeal to the original word. It is *photisantos.* Its root is *phos,* which means light, and occurs in such texts as Mat. 4:16; 5:14, 16; John 1:4, 5, 7, 8, 9. That *photisantos* means having illuminated or shed light on something, will be made plain by examining its use. 'Will bring to light [*photizo*] the hidden things of darkness.' 1 Cor. 4:5. 'The shining of a candle doth give light [*photizo*].' Luke 11:36. 'The earth was lightened [*photizo*] with his glory.' Rev. 18:1. 'The glory of God did lighten [*photizo*] it.' Rev. 21:23. *Photizo* is clearly seen to mean to lighten, and as surely *photisantos* means 'having lightened' or 'having illuminated,' 'hath brought immortality to light.'

"Most people who hold that the soul is only conditionally immortal, that it is imparted to it in salvation or in the resurrection, etc., confound a condition of the soul with its nature; namely, they see a transition from death unto life by the grace of God, and with this life they identify the soul's immortality. But this is confusion and error. Spiritual death incurred by sin is only a condition of the soul. It still lives, as we have proved by the Word. The sinner is still conscious of the moral law written in man's being, is conscious that all actions are good or bad; and since, as we have proved, it is the soul that sins, he yet has a conscious soul.

"Spiritual death is a forfeiture of righteousness and God's favor and peace, not a destruction of the con-

scious moral being or of the soul in man. It is only a consciousness of the wretched condition of the soul. So spiritual life in Christ Jesus is not the impartation of an indestructible nature to the spirit or soul of man; for that only and essentially is the nature of any spirit. But it is a change of the condition of that immortal element in man, its restoration to divine favor, righteousness, and peace. Death, the fruit of the soul's sin, is so called because it separates man from the enjoyment and glory of God. He is dead to the object of his creation. Life, given by the Word and Spirit of God, reunites the soul to God and makes it alive to his glory. But immortality is an inherent and inseparable nature or property of all spirits. So there is a vast difference between *zoen* ('life,' 'motion,' 'activity,' the ability to act in harmony with the divine will) and *athanasia* ('deathlessness,' 'immortality'). The former, when applied to the soul, is a moral condition; the latter describes an endless condition, that which is in its nature imperishable.

"That the soul does not pass a period of unconscious slumber between death and the resurrection is also positively proved by such scriptures as the following: 'Verily, verily, I say unto you, He that believeth: on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven:

if any man eat of this bread, he shall live forever: and the bread that I will give him is my flesh, which I will give for the life of the world.' John 6:47-51.

"'Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.' John 6:54. 'Whosoever liveth and believeth in me shall never die.' John 11:26.

"Eternal life signifies life, action, and conscious enjoyment in the service and favor of God, without end or termination. We here possess this life (see 1 John 5:11; 1 John 3:14), and if we hold out faithful we 'shall never die,' 'shall not die,' but 'live forever.' This implies that there shall be no interruption of this spiritual enjoyment. Yet, the death of the body is clearly implied in the same text; for, saith the Lord, 'I will raise him up at the last day.' How reconcile the two facts, he shall 'live forever,' shall 'never die,' and yet shall die and go to the grave, if we do not recognize the fact that man is 'both spirit and body'? 1 Cor. 7:34. On any other basis the Word of God contradicts itself. But, all taken together, there is no conflict. To 'live forever' and 'never die' is true of the inner man, the soul; while the death and resurrection pertain to the body, the outer man.

"Nothing but an utter subversion of the inspired Book can give countenance to the gloomy and debasing doctrine that all of man goes into the grave and remains unconscious until the resurrection. In fact,

to assert it is to squarely contradict the Teacher that came from heaven. To live forever and yet the body die, proves that man is something more than an animal body. The same thing is expressed in these words: 'Who died for us, that, whether we wake [remain in the body] or sleep [our body dies], we should live together with him.' 1 Thes. 5:10. That is, our souls will live right on in a glorious presence with the Lord. The fact is we live forever though our bodies decompose in the grave. So teaches the Word of God, and let the wisdom of this world be dumb before the bar of truth. Thank God for life and immortality so clearly brought to light by the gospel."

THE RESURRECTION.

The doctrine of the resurrection is well grounded in Scripture. Both in the Old and New Testaments it is clearly taught. Yes, the dead shall rise again. Martha said to Jesus concerning her dead brother, Lazarus, "I know that he shall rise again in the resurrection at the last day." John 11:24. Four times Jesus declares of the righteous, "I will raise him up at the last day." John 6:39, 40, 44, 54. Daniel declares that the bodies "that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

Beloved reader, the last great day is coming. Jesus is going to return to earth again. The same Christ that once trod the shores of Galilee, that bore his cross to Golgotha's rugged hill, and there was suspended between heaven and earth for the redemption of mankind; the man of sorrows, the humble Nazarene, is coming back again; coming with power and great glory. One object of his coming is stated by Paul in these words:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with a voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thes. 4: 13-17.

Here the order of the resurrection is clearly given. Those who are alive upon earth at the time of his coming will not *prevent* those asleep. The word *prevent* is more correctly rendered by other translations "precede," "go before," "enter into his presence sooner than the dead," etc. This is the correct idea

of the text. Those upon earth at the time of Christ's return will not be changed into immortality and rewarded before the dead are raised, but the dead in Christ shall rise first; i. e., before we, the living, are changed. The instant that the Lord will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, the slumbering dead will arise, after which we, the living, "shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. The judgment will set, eternal rewards and punishments be meted out to all men. "Then we which are alive and remain shall be caught up together with them [the righteous dead just raised] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

In the resurrection morning the dead will appear from two directions. "Them also which sleep in Jesus will God bring with him." The Lord will come "with ten thousand of his saints." Jude 14. "At the coming of our Lord Jesus Christ with all his saints." 1 Thes. 3:13. He has the keys of that spirit world. See Rev. 1:18. The above texts prove that all the saints—all who sleep in Jesus—he will bring with him. They will accompany him on his return. Only the spirit goes to God at death (Eccl. 12:7; 2 Cor. 5:8), hence, is the part that will return with him.

It is only our bodies that will be raised at the

trumpet sound. Only our bodies sleep in the dust of the ground (see Eccl. 12:7; Mat. 27:52, 53), and that which sleeps "in the dust of the earth shall awake." Dan. 12:2. "We look for the Savior, the Lord Jesus Christ: who shall change *our vile* [mortal] *body,* that it may be fashioned like unto his glorious body." Phil. 3:20, 21. It is not our soul, but our body, that will be changed in the resurrection day. "So also is the resurrection of the dead. . . . It is sown a natural body; it is raised a spiritual body." 1 Cor. 15:42-44. Only our bodies are mortal (Proof: Rom. 6:12), "and this mortal must put on immortality." Ver. 53. This is clear. Those who sleep in Jesus, the spirits, the souls of all the departed, will God bring with him; namely, all his saints. In that moment the bodies will be raised from the graves immortal and incorruptible. The soul will then reanimate these immortal bodies, and dwell therein forever.

This will be the order of the final resurrection of the dead, according to the united testimony of all Scripture. Thus far we have only considered the righteous. But the wicked will also be raised. The Lord shall descend with a shout, with the trump of God, the last trump, and not only will the righteous hear his voice, but in that very "*hour*" "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

A universal resurrection. Being universal it includes both classes of the human family. Daniel saw this and thus describes it: "And many [the many] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

"There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. But one resurrection future—*a resurrection* of the dead. Who are included in it? Both the just and unjust. This accounts for the fact that when "he cometh with clouds; *every eye* shall see him, and they also which pierced him." Rev. 1:7. Yes, in that day "the dead, small and great, shall stand before God." Rev. 20:12. Both the righteous and wicked will be raised; the former in glorified bodies, fashioned like unto his glorious body; a resurrection unto eternal life and rewards. But the latter unto damnation, shame and everlasting contempt.

THE GENERAL JUDGMENT.

"And as it is appointed unto men once to die, but after this the judgment." Heb. 9:27. "Because he hath appointed a day, in the which he will judge the world." Acts 17:31.

That a day of final judgment awaits us the Scriptures clearly teach. It is an event we can not

escape. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. In view of this solemn fact, and "knowing therefore the terror of the Lord, we persuade men." Ver. 11.

The day of judgment will be the day of final retribution, when eternal rewards and punishments will be meted out to all men. This will be the greatest of all days. There have been days of awful visitations of God's wrath during the history of the world: the flood, the destruction of Sodom and Gomorrah, the slaying of the first-born of Egypt, the awful destruction of Jerusalem, etc.; but no day exceeds this one. It will be the day when God will come down to take vengeance on the wicked of all ages, and pent up fires will envelope this globe in a general conflagration. Nor is this day of judgment deferred till after a thousand years' millennial reign, but Christ "shall judge the quick and the dead at his *appearing* and kingdom." 2 Tim. 4:1. First in order, the resurrection of the dead will take place, and immediately following this will be the general judgment.

"For the Son of man shall come in the glory of his Father with his angels; and *then* he shall reward every man according to his works." Mat. 16:27.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the

gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thes. 1: 7-10.

These texts declare in the clearest language that the reward of the righteous and the punishment of the wicked will be given "*when* the Lord Jesus shall be revealed from heaven," when the Son of man shall come. In Mat. 25 a clear description of the final judgment is given.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Ver. 31-34, 41.

Here again it is declared that the final separation between the righteous and wicked, their reward and punishment, will take place and be given "when the Son of man shall come in his glory, and all the

holy angels with him." Yes, dear reader, "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." "And every idle word that men shall speak, they shall give an account thereof in the day of judgment." Nothing will escape that searching hour. "Every one of us shall give an account of himself to God." Oh, how solemnly the injunction of Peter should fall upon every heart, in view of that day, when all must stand or fall eternally in the presence of his majesty and awful glory.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." 2 Pet. 3:11-14.

Next we will consider what the reward of the righteous, and the punishment of the wicked will be; what their eternal portion is beyond the judgment of the great day.

THE ETERNAL HOME OF THE REDEEMED.

The church of God is from above. It is the holy Jerusalem which "came down from God out of heaven." Ages before it appeared upon earth, it was prepared in the plan of God, and hid in his infinite wisdom and knowledge. It cast its shadow upon earth in the form of the Jewish sanctuary. As there must be a substance to produce a shadow, the church already existed. But when the fulness of time came, it came down to earth. Its builder, head, door, foundation, and governor came from heaven. Its law, the truth, "came by Jesus Christ." Its garments of salvation are from God. Its members are all born "from above." It is animated with "the Holy Ghost sent down from heaven." The conversation of all its members "is in heaven." Their names "are written in heaven." Their affections are "fixed on things above, not on things on the earth." This is the *heavenly Jerusalem.* Being a spiritual, divine, and heavenly church, denominated the *kingdom of heaven,* its affinities and attractions are all heavenward. "Set your affections on things above, not on things on the earth."

The mind and heart of the Christian is naturally reaching out into the eternal world. Earth loses its

attraction. Its jewels and diamonds, its silver and gold, lose their luster and brilliancy, as the Christian, with an eye of faith, sees his riches in heaven. He beholds the sparkling diamonds, the unsearchable riches of Christ that await him over there. As he presses forward toward the joy set before him, earth's attractions fade away. None but the earthly minded desire to remain here. None but those who are void of spiritual life, desire to make this their eternal home. Man is born for a higher destiny than that of earth. There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber upon the ocean; and where the beautiful beings which here pass before us like visions, will stay in our presence forever.

The patriarchs and saints of old "confessed that they were strangers and pilgrims on the earth." Heb. 11:13. They understood that this was not their final destiny, their final abode. David, who reigned over Israel, who inherited the promised land, says, "I am a stranger with thee, and a sojourner, as all my fathers were." Psa. 39:12. A stranger in the earth, in the land which they received for an inheritance; only pilgrims sojourning here for a time. Paul says they were seeking a country, "*a better country,* that is, a heavenly." Heb. 11:14, 16.

This was not only true of the Old Testament saints, but Peter denominates the New Testament church "as strangers and pilgrims," who are "sojourning here." 1 Pet. 2:11; 1:17. "For here have we no

continuing city, but we seek one to come." Heb. 13: 14. "For he hath prepared for them a city." Heb. 11:16. All these scriptures point us away from this earth to "another country"—yes, to a "better country," "an heavenly." We are only sojourners here for a time. We are traveling to another clime, another sphere of existence, a brighter realm. Our short pilgrimage upon earth is compared to a hand-breadth, an eagle hastening to his prey, a swift post, a dream, a shadow, a vapor. Time with gigantic footsteps is bearing us to the future. Life is soon cut down; "and we fly away." "Because man goeth to his long home." Eccl. 12:5. "To his eternal home."—LXX.

That "eternal home" is not this earth as the worldly minded vainly hope, but is "a house not made with hands, eternal in the heavens." 2 Cor. 5:1. Yes, in heaven, the place of God's throne and home of the angels. There is an eternal heaven above, which Paul terms the "third heaven." 2 Cor. 12:2-4.

First, the church is now raised up on the plane of Heaven's purity, and all its members are made to "sit together in heavenly places in Christ Jesus." Then again, the atmosphere which surrounds this earth is frequently in Scripture called "the heavens." These will pass away with this earth. But there is a third heaven, a place where God now dwells. "The Lord he is God in heaven above." Deut. 4:39. "The Lord is in his holy temple, the Lord's throne is in heaven." Psa. 11:4.

Heaven is also the home of the angels. "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Mat. 22:30. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Mark 16:19. "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Pet. 3:22. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.

All these texts, with many others, clearly teach that there is a place called heaven. There can be no appeal from this fact. We shall now prove that the same will be the eternal home of the church.

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. Paul here speaks of things which are "temporal" (*proskaros*), for a season or time only; and then he speaks of things "eternal" (*aionios*), without end, as the eternal Spirit. Heb. 9:14. Those things we see with our natural eyes are only temporal. They are things which have a short duration, and must have an end. "The things which are seen are temporal," temporary, for a time only. That includes this earth and all that pertains to it. All nature teaches this fact.

The green grass covers this earth with a beautiful and verdant carpet, but the time comes when it withereth and the lovely flowers fade away. The leaves which come forth and cheer our hearts in springtime turn to a golden hue when the autumn winds blow, and fall to mother earth, and decay away. The sturdy oak, in whose branches the fowls of the air lodge, soon decays and is no more. The lofty pyramids, and the monuments, in time crumble to dust.

The same lesson is taught in the animal kingdom. Our mortal bodies return to dust, to mother earth. All nature, and everything around us teaches us "the end of all things" pertaining to earth. The earth itself is one of the things which we see, and Paul positively declares that all we see is temporal, must have an end. This earth will pass away. Both the Old and New Testaments teach this fact.

"Of old thou hast laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure." Psa. 102:25, 26. "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment." Isa. 51:6. "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; . . . it shall fall, and not rise again." Isa. 24:19, 20. In these texts is foretold the "end of this world." This planet called the earth shall "wax old" and "shall

perish." It shall be "clean dissolved," "and shall be removed like a cottage;" "it shall fall and not rise again." So positively teaches the Word of God.

When we come over into the New Testament we have this same fact taught, if anything, more clearly than in the Old. Jesus said, "Till heaven and earth pass." Mat. 5:18. In the very commencement of his ministry, Jesus Christ teaches the instability of all visible things. The heavens which you see, and which are so glorious, and the earth which you inhabit *shall pass away;* "for the things which are seen *are temporal.*" From the lips of Jesus we hear the solemn words, "Heaven and earth shall pass away." Mat. 24:35. "The end of all things is at hand." 1 Pet. 4:7.

From the beginning God has meted out this world's career. One long age has succeeded another, until we now have reached the "last days" of its history. A small step before us is the end of "all things" pertaining to earth.

But when will all this take place? Answer, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered

up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:11-15.

This is very clear. The coming of Christ upon the great white throne (the throne of his glory. Mat. 24:31), the coming forth of all the dead from land and sea, the same being judged, and the wicked cast into the lake of fire, will be the time when this earth will pass away and "no place be found for it." Let all our readers prepare for such a catastrophe; for as truly as God has spoken, it will come. The "heavens" in these texts refer to aerial heavens. We will next consider the manner of its passing away.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing

then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?'' 2 Pet. 3:7-12.

How clear this testimony! Not only will the works in this earth be consumed, but the earth itself ''shall be burned up,'' ''dissolved,'' and ''melted with fervent heat.'' That day of fire which shall consume this earth, ''the day of judgment and perdition of ungodly men,'' will be the day of the Lord's second advent. Ver. 4, 10.

''Instead of conveying an idea that this last destruction will only be similar to that of the flood, a contrast is drawn between the two. The first was only by water; the next shall be by fire, and surely God knew that we understood the difference between the action of these two elements. Floods of water may carry away buildings, and wreck them, and wash the earth over cities, etc., but they have no power to take out of existence a single stone or piece of timber; whereas fire actually consumes, and changes things from a visible existence into a small bit of ashes and vapor, and reduces even earth and stone back to a melted mass, as it was before the completion of creation work; and we are plainly told that this very destruction will come to pass. Again, observe the contrasted extent of the two destructions. 'The world that then was, being overflowed with water

perished.' But the next time both the heavens and the earth shall be dissolved. So we see clearly that the 'end of all things' does not mean a renovation of this earth; but an utter consuming, and melting of it into the same chaotic state in which its matter existed before the completion of creation.

"The Scriptures very clearly teach that Christ will come in the end of the world, in the last day of this last age of time. They also inform us that the same will be the day of judgment. And here Peter tells us plainly that on that very day of his coming and the judgment, the heavens and the earth will be consumed, melted, and destroyed. So it will indeed be the end of the world, the close of all time allotted to this earth.

"In this chapter the coming of Christ, the day of judgment, and the utter destruction of the earth and its works are all pointed forward to as the events of one great and last 'day of God, wherein the heavens [the atmosphere] being on fire shall be dissolved, and the elements [that compose the earth] shall melt with fervent heat.' Ver. 12.

"Now let us see if any offers of salvation to our race will extend beyond that awful day. Owing to the long pending of Christ's second advent, it was foreseen that 'there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?' Wherefore the Lord, by this inspired writer, explains the reason of his delay. 'The Lord is not slack concerning his promise,

as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.' Ver. 9. 'And account that the long-suffering of our Lord is salvation.' Ver. 15. Surely this is all very plain. The long pending of Christ's second advent, we are told, is not because of any slackness on the part of the Lord to fulfil his promise, but because he is not willing that poor sinners should be cut off from all hope, and eternally perish. We are, therefore, taught to count that the long-suffering, the prolonged delay of the Lord and the day of judgment, 'is salvation'—that men may have extended time for repentance, and salvation.

"So let all men take warning that 'salvation' is now, and only now, is all on this side the coming of the Lord; whereas his second coming will be the 'day of judgment and perdition of ungodly men,' the point at which all salvation work will be forever cut off. Is it not one of the most astonishing things that has ever been invented, that men—such, for instance, as C. T. Russell, the age-to-come teacher— can be so subverted as to teach that now is not the time of salvation, but that glorious work is 'deferred until after Christ's second advent, in the millennial age'? How dare men teach such shocking falsehoods in the face of God's Word? Truth declares that now is the day of salvation, and that the present day of grace is drawn out by the mercy of God, to enable more lost sinners to be saved; and that when Christ

comes salvation will forever cease, the judgment and perdition of all the wicked take place, and this earth perish. 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.' Ver. 10. This is so plain that comment is scarcely needed.

"Christ told his church that he would come at a time when not looked for. Peter's words here convey the same idea. And in that day of the Lord's coming 'the heavens [the aerial heavens] will pass away with a great noise, and the elements shall melt; the earth and the works therein shall be burned up.' The atmosphere, earth, and all in it, even all the elements that compose this globe shall be melted and burned up. In verse 11 it is again repeated that 'all these things shall be dissolved,' and we are solemnly charged in view of this coming crisis to live 'in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements [of this earth] shall melt with fervent heat.' These scriptures, it would seem, can not be misconstrued. They emphatically teach us that the earth and all pertaining to it, at the coming of Christ and the day of judgment, will be reduced back to a melted and chaotic state, without form and void, as its matter existed before the completion of creation. 'Wherefore, beloved, seeing that ye look for such things, be dili-

gent that ye may be found of him in peace, without spot and blameless.'

"Oh, that vain speculators upon the solemn subjects of prophecy, and all their deceived readers, would stop and consider the loud warnings from the Almighty everywhere associated with the second advent of Christ! Instead of ushering in an age of restitution of souls from sin, and millennial glory, it will consign to eternal despair all who will not be found in peace, 'without spot and blameless.' Reader, is that your happy condition just now? If not, rest not until the blood of Christ is applied, which 'cleanseth from all sin.' All these scriptures teach that we are living in the last dispensation of time; that 'now is the day of salvation'; that at the second advent of Christ he will not set up a kingdom, but will deliver up the kingdom to the Father, and close his personal reign (1 Cor. 10:23, 24); that at his coming all the dead will be raised, all men judged, the righteous crowned in heaven and the wicked sentenced to 'everlasting punishment,' this earth, and all the works that are in it burned up, and pass away, and time and probation end.

"Christ's second advent is urged upon the church in the present age as a strong inducement to watch and pray, to live holy, and be ready for the same, with the solemn warning that our eternal destiny, of either reward or punishment, will depend upon the condition we shall be found in at that instant. Therefore the coming described is not one that will

be pending in a future age, but the crisis that shall close the present age. Otherwise it would not have been charged upon this age to keep it in view. He that is unjust, filthy, or righteous and holy, let him be so still, is directly connected with, 'Behold, I come quickly, and my reward is with me to give to every man [both saint and sinner] according as his work shall be.' The coincidence of the coming of Christ and the general judgment is utterly fatal to the millennial theory. And now we have proved that at the time of his revelation from heaven with power and great glory, the earth will be burned up, and pass away, leaving no possible place for the millennial dream to be enacted. Are you ready for that great day? If not, 'to-day, if ye will hear his voice, harden not your hearts.' 'Behold, now is the day of salvation,' 'and after this the judgment.' Amen."

Since man will have an eternal existence, and as we see, this earth shall pass away and be no more, it can not be his eternal home. "The things which are not seen *are eternal.*" Our eternal home is something we can not now see. Where then is it located? The Word plainly answers: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. 5:1.

When time has run its course, when the sun and moon no longer shine, when all things pertaining to earth, and the earth itself is no more, and is forgotten in the dim past; when our earthly, mortal

house shall be dissolved, and we are clothed with an immortal and glorified body, we shall dwell in a building of God, a house not made with hands "eternal in the heavens."

O my soul, press forward! Pleasures forevermore await thee, an eternal weight of glory. O world to come, in exchange for the present! O eternity, for a moment! A blessed eternal communion in the holy, blessed eternal life of God, in exchange for the sacrifices and sufferings of a few short years of earth. For the joy set before me I willingly endure hardness as a good soldier for Christ Jesus. Yes, gladly will I forsake home and loved ones to preach thy gospel, and in exchange receive a home *eternal in the heavens.*

Since this earth will have an end, what a consoling thought to know in yourselves that "ye have *in heaven* a better and an enduring substance." Heb. 10:34. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:10, 11.

We here enter the kingdom of grace, which prepares us for an abundant entrance into the future everlasting kingdom of glory. This is not a literal something upon earth as many blind zealots imagine, but it is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven

for you, who are kept by the power of God." 1 Pet. 1:4, 5. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen." 2 Tim. 4:18.

Oh, blessed hope, "which hope we have as an anchor of the soul, both sure and steadfast." My soul rests upon the promises of his Word, awaiting "the hope which is laid up for you *in heaven.*" Col. 1:5.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Mat. 6:20. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Mat. 19:21.

If this earth were our eternal portion, then our treasures should be laid up here. But since it is temporal, we are commanded to lay up our treasures in heaven. Though we may be poor in this world's goods, yet if we serve God we "shall have treasures in heaven." Instead of getting our reward in this earth as some teach, Jesus said we shall be rewarded in heaven. "Rejoice, and be exceeding glad: for great is your reward in heaven: for so presecuted they the prophets which were before you." Mat. 5:

12. "Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." Luke 6:23.

Surely these multiplied texts are sufficient to establish the fact that heaven will be the future and eternal home of the church. Jesus, speaking of that future state, said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. In the Scriptures we have "Christ's house" and "the Father's house," Christ's kingdom of grace here and the Father's kingdom of glory above. The one applies to the earth; the other, to heaven. In the above Christ speaks of our future hope. By the "Father's house" he means heaven, for that is the Father's dwelling-place. Christ's house is the church here upon earth. By entering the latter we have access to the former. By "mansions" he desired them to know that heaven, the Father's domain, was large and spacious. He did not wish, as sectarians believe, to convey the idea that everybody would have a separate house up there; but he resorted to language that they could understand. He spoke from the standpoint of a literal building so they could comprehend his meaning. Since the Father's house is so spacious, contains many mansions, "I go to prepare a place for

you." Christ went into heaven. Luke 24:51. So in heaven he is preparing our eternal home.

It may be objected that it has been prepared from the foundation of the world. Mat. 25:34. Yes, the kingdom of heaven, or heaven itself, was prepared from the foundation of the world; but in that kingdom, Christ went to prepare a place for us. Again, Christ was a Lamb "slain from the foundation of the world." Yet in reality it was fulfilled when he came. So with the place prepared for us. Christ in reality went to prepare it for us; and the promise is that he will come again, not to remain here upon earth with us, but to receive us to himself, that where he is there we may be also. That is, he will come back and take his church home to glory, to the world he went to prepare.

When will all this be fulfilled? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thes. 4:16, 17.

Oh, the beauty of heavenly truth! The church came out of heaven, and at last will all be caught up to heaven, and be ever with the Lord. But did not Jesus teach that the meek "shall inherit the earth"? Mat. 5:5. The Psalmist adds: "But the meek shall inherit the earth." Psa. 37:11. How harmonize

these scriptures? Peter fully explains them. He first shows that in the day of judgment this terrestrial globe, this earth, will pass away by being burned up. He foretells its utter destruction: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10.

What then about the promise of Jesus, that the meek shall inherit the earth? The apostle answers, "We, according to his promise, *look for new heavens and a new earth.*" Ver. 13. Ah, how clear! We, according to his promise, look for new heavens and a new earth after the heavens and earth which compose this globe are "burned up" and "pass away." 2 Pet. 3:7-13. Peter is speaking of that land of light and bliss Jesus went to prepare.

Also, the Revelator, after describing the judgment scene, when this earth and heavens fled away, "and there was found no place for them" (Rev. 20:11-15), says: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1. Mark you! He saw the new heaven and the new earth after "the first heaven and the first earth were passed away."

When did they pass away? Answer, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and

there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:11, 12.

How did they pass away? Answer, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10.

So then after this earth has passed away we look for new heavens and a new earth. Ver. 13. The new earth is the "heavenly country," the "better country." Heb. 11:16. The new heaven is the "heavenly city," the one "to come." Heb. 11:16; 13:14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

"There is a land where everlasting suns shed everlasting brightness;
Where the soul drinks from the living streams which roll by God's high throne:
Myriads of glorious ones bring their accepted offerings.
Oh, how blest to look from this dark prison to that shrine,
To inhale one breath of Paradise divine,
And enter into the eternal home of rest, which awaits the sons of God."

The apostle Paul informs us that if "in this life only we have hope in Christ, we are of all men most

miserable." 1 Cor. 15:19. This language implies that our present enjoyment is based on our future prospects and hope. This was true in the life of Christ; "who for the joy that was set before him endured the cross, despising the shame." Amidst the trials, temptations, difficulties, disappointments, and adversities of life, the bright prospects the Christian has in the future, is what encourages him to cleave unto the Lord with a purpose of heart. It enables him to outride the raging storms, and surmount life's billows. When the heavens gather blackness, and the tempests sweep the sky, his hope is anchored in that within the vail. It puts new courage in him, so he is enabled to run and not be weary, to walk and never faint.

Paul, though called to pass through many hardships, testified: "I press forward toward the mark." "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:24-26. The reward at the end was kept in view.

As to the glories of heaven, we can have but a foretaste. The apostle informs us that to "dwell with Christ" is "*far better*" than to abide in the flesh. Therefore he adds, "To die is gain." The inspired testimony is that in his presence "there is fulness

of joy; and at his right hand, pleasures forevermore."

"There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3:17-19. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

These scriptures give us a faint idea of the glory that shall follow. When all the ungodly, and all sin and evil is forever banished out of his domain—kingdom, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. This simply means that after the ungodly are cast into outer darkness the whole universe of God shall be given to the saints. God's whole dominion shall be at their disposal. "And of the increase of his government and peace there shall be no end," but they "shall reign forever and ever." With immortal and glorified bodies they shall roam through Elysian fields of glory with Abraham, Isaac, and Jacob, and all the saints of ages.

"And one of the elders answered, saying unto

me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7: 13-17.

THE FINAL AND ETERNAL DOOM OF THE WICKED.

What, we ask, will be the eternal doom of all false worshipers, and wicked men who close this probationary state in rebellion against God's throne? We will let the Bible answer:

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition." Rev. 17: 8. "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7: 11. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them

that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:20. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20:10. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone. . . . And the smoke of their torment ascendeth up forever and ever." Rev. 14:9-11.

These texts clearly teach the eternal destiny of all beast worshipers. The apostate church, with all its worshipers, will be cast into *"perdition," "the burning flame," "the lake of fire and brimstone;"* and in that awful place of punishment they will be *"tormented forever and ever."* So positively teach the six clear texts of Scripture at the head of this chapter, and the Word of God can not be broken. The entire host of apostates and false worshipers, with all wicked men and devils, will in the day of judgment be cast into the lake of fire. The doctrine of future punishment is well grounded in the holy Scriptures. In the Old Testament frequent reference is made to it. In the New Testament Christ himself boldly taught it, and warned men to "flee the wrath to come." Sprinkled throughout the epistles are

solemn and awful warnings to mankind of the doom of the ungodly. The same truth we find in Revelation, the book of symbols. I am aware, that in this fast age of deception, the doctrine of hell-fire is quite unpopular, and the people are apt to cry, "It's an old fable." But, beloved reader, the scoffings, jeers, and unbelief of the people, will never change the truth. Truth will stand when the earth crumbles to chaos. The Word of God must be fulfilled, and the decrees of Jehovah will be executed. "Who art thou that repliest against God?" Modern theories will never change the Bible. What saith the Lord? "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye can not come." John 8:21. Jesus himself plainly and emphatically declares that all who die in their sins can not go where he is. Christ ascended into heaven; and in Stephen's dying hour he saw heaven opened, and Jesus standing at the right hand of God. So the only true conclusion we can draw from Jesus' own words, is that every man who lives and dies in sin will never enter heaven. What then will be their destiny? Thus saith the Word: "The wicked shall be turned into hell, and all the nations that forget God." Psa. 9:17.

Modern preachers who cry "peace and safety," paint in very nice language the fatherly love, goodness, and mercy of God. They only give you one side of the picture. The same Bible which teaches that God is love also declares him to be "a consuming

fire." Heb. 12:29. On one side we have the love of God, the mercy of God, the goodness of God; but when we turn the picture, on the other side we have *"the wrath of God," "the vengeance of God," "the anger of the Lord."*

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Rom. 11:22. "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me. I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb. 10:27-31.

To those who continue in well-doing, and faithfully serve God upon earth, God will pour out of his goodness. At his right hand there will be pleasures forevermore. But the positive testimony is that a *"sore punishment"* awaits the guilty wretch who will dare to trample the mercy of God beneath his feet, and reject that love which gave his life's blood that we might live. Such can expect a "fearful look-

ing for of judgment and fiery indignation," "vengeance," a "sore punishment." To all such it will be a "fearful thing to fall into the hands of the living God." O friend, behold the goodness and severity of God. If you will not continue in his goodness, you will be cut off, and cut off eternally. God's dealings with mankind in past ages prove him to be severe as well as merciful. For example, we refer to the flood.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord." Gen. 6:5-8.

Only Noah and his family found grace in the eyes of the Lord in that awful day of wrath. Why? Because his works were found righteous in God's sight. No doubt the people of that age argued like men do to-day; viz., God is too good, too merciful to ever destroy us. But when Noah entered the ark and closed the door, it was then too late to pray. Mercy's door was closed, the Spirit of God ceased to strive, and the degenerate world was in the hands of the living God. The result was, its despairing myriads were engulfed in one common grave. It was a fear-

ful thing for those antediluvians to fall into the hands of God after their day of mercy was over. God had warned them, but they would not heed, hence they paid the awful penalty. Just so will it be with the world of the ungodly at Christ's coming. For, says Jesus:

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all." Luke 17:26, 27. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Mat. 24:36-39.

Again I refer you to God's dealings with the Sodomites:

"And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." Gen. 18:20, 21. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the

plain, and all the inhabitants of the cities, and that which grew upon the ground. And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt." Gen. 19:12-17, 24, 25, 27-29.

Oh, what an awful day of wrath upon that people! God delivered just Lot, because he was righteous. 2 Pet. 2:7, 8. When that faithful man warned the people it seemed like one who mocked. They never thought a merciful God would do such a thing. They, like modern Sodomites, scoffed God's servant to scorn. When Lot escaped, they were in the hands of the living God. Mercy's day with them was forever past. The day of wrath had come. They had now fallen into the hands of an angry God, and it was a fearful thing to them. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

O reader, take warning. The "great day of his wrath" is coming, the day when the Son of man is

revealed. Just like it was in Sodom, it will be in that day. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Gen. 19:24. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thes. 1:7-9.

Thus we see that awful punishment awaits the ungodly at the time when the Lord Jesus will be revealed from heaven. The apostle Peter in referring back to the flood and the utter destruction of Sodom gives us this solemn warning: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2:4-6, 9. "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." 2 Pet. 2: 12. Even

as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

These awful visitations of God's wrath and vengeance upon man, the apostle informs us, are an "ensample unto those that after should live ungodly." They are "set forth for an example." In the name of Jesus, we affirm that language could not be framed to more clearly teach that an awful and final doom awaits the ungodly. And the apostle points to the *judgment-day* as the very time when this punishment will be inflicted. So whether men believe it or not, it will come to pass as sure as God has spoken it. God smote the first-born of Egypt with death. He led the Israelites through the Red Sea, and then destroyed Pharaoh's hosts. He sent plagues among the Israelites and destroyed them by the thousands, because of their disobedience. He opened the earth and destroyed Korah, Dathan, and Abiram, and their hosts. He sent Nebuchadnezzar to Jerusalem, who destroyed the city and sanctuary, slaughtered the Jews, and left Jerusalem a heap of ruins, all because the Jews corrupted themselves in idolatry. Finally his own chosen people rejected the Messiah, and condemned him to be crucified. They cried, "His blood be upon us." For this cause came "days of vengeance," "great distress in the land, and wrath upon his people." They fell into the hands of the living God.

Such a time of trouble never before was known, or ever shall be. God wreaked out vengeance until one million one hundred thousand perished in the siege and destruction of Jerusalem. Thus we could take you through all God's dealings with man in the past, and prove beyond question, the awful severity as well as the mercy of God.

But the day of judgment will exceed them all; for it is the day when time has run its course, when universal retribution shall be awarded, when God himself shall come down to take vengeance on them that know him not. Paul gives us all a fair warning: "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 5-11.

How solemn this declaration of Heaven's truth. God has from the beginning meted out this planet's end. One long age has succeeded another until to-

day we have entered the "last days" of this world's career. All the dealings of God to men in past ages are written for our learning, a solemn "admonition" to us, who live in the end of the ages. Upon us has fallen the "ends of the world." A small step before us is "the day of judgment and perdition of ungodly men." 2 Pet. 3:7.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3:14. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Pet. 3:10-12. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom. 2:5, 6. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" Mat. 3:7. "For we must all appear before the judgment-seat of Christ; that every one may

receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:10, 11.

That an awful day of wrath is future, these texts clearly teach. The same is ushered in upon the ungodly by Christ's appearing to judgment. In this age of mercy and salvation, the wicked and ungodly are heaping up wrath against the day of wrath. Oh, the wrath that will come upon all false religionists, deceived zealots, and wicked men in that last great day! "Knowing therefore the terror of the Lord, we persuade men."

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof." Prov. 1:24-30.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Mat. 7:13. "For the time is come that judgment must begin at

the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" 1 Pet. 4: 17, 18. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15.

But why multiply texts? One clear scripture is as good as a thousand. Truth never crosses itself; it never contradicts. All these scriptures with many more clearly teach a future and eternal punishment which awaits the ungodly beyond the final judgment. We shall now investigate the nature, place, and duration of that punishment.

With respect to the future and eternal destiny of mankind, the Bible teaches but two places. These are termed *heaven* and *hell;* the former to be the abode of the righteous, the latter of the wicked. The word *hell* in our language is derived from the Hebrew *Sheol,* and the Greek *Hades, Tartaroo,* and *Gehenna. Hades* and its counterpart *Sheol,* with the possible exception of Psa. 9: 17, always refer to the state of man between death and the judgment. There are three states of human spirits. First, in union with an animal body, which is the present state, and ends in death. Second, the state in which human spirits are separated from their animal bodies. 2 Cor. 5: 8; Luke 16: 19-31; Luke 23: 43; Acts 7: 59. This state

begins at death and ends with the resurrection. This state of human spirits is precisely what is called Hades. Hades also properly applies, not only to the state of spirits separated from their bodies, but to the world of departed spirits as well. Hades not only signifies a state, but a place: for in Hades the rich man lifted up his eyes, after death. Third, the third state of human spirits is in union with their immortal bodies beyond the resurrection. It is the state of man beyond the resurrection we are now treating. Hades does not apply beyond that day. When Christ comes, Hades will be destroyed. Rev. 20:11-15.

Tartaroo, Tartarus, in 2 Peter 2:4 refers exclusively to that part of Hades where wicked spirits and fallen demons are now reserved and kept for punishment beyond the judgment. When the word *hell* is translated from *Gehenna* it always refers to the state of the ungodly beyond the judgment. Therefore when we use the word *hell,* we shall confine ourselves to the state of the wicked beyond the resurrection. I shall prove the nature, place, and duration of future punishment under several propositions.

First. The eternal destiny of the ungodly and sinner will be in hell, which is termed "hell-fire," "a lake of fire"; and in that fire they will suffer an everlasting punishment."

"The wicked shall be turned into hell and all the nations that forget God." Psa. 9:17. "And I say

unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." Luke 12:4, 5. These two texts clearly establish the fact that hell will be the destiny of the wicked. They also teach that hell is a place. The wicked "shall be turned into hell," shall be "cast into hell." Hell, then, is not simply a condition, a state, but an actual place into which all the ungodly will be cast.

Jesus, knowing the awful doom that awaits the guilty, warned us to fear God. A man has but one life to lose, and one soul to save; and it is madness to sacrifice the salvation of the soul to the preservation of the life. "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Mat. 5:29, 30. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Mat. 10:28. "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Ye serpents, ye generation

of vipers, how can ye escape the damnation of hell?" Mat. 23:14, 33. This, dear reader, will be the ultimate state and condition of the wicked—in hell. Both soul and body will suffer there. How weighty should these awful words fall upon the hearts of all the unsaved.

'How shall you escape *the damnation of hell?*' There will be no escape. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thes. 5:2, 3.

Hell will be a place of fire. "And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire." Mat. 18:9. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:20. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8.

"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Mat. 13: 42. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Mat. 13: 49, 50. "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Mat. 18: 8.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire: where their worm dieth not, and the fire is not quenched." Mark 9: 43-48.

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Gen. 19: 24. "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even*

thus shall it be in the day when the Son of man is revealed." Luke 17:29, 30. "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Psa. 11:6. "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Ezek. 38:22. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thes. 1:7, 8. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal." Mat. 25:41, 46. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20:10. Surely these sixteen texts of Scripture are conclusive on this subject. Six of them declare that when Christ shall be revealed from heaven, he will come in flaming fire, and will rain

upon the wicked fire and brimstone from heaven. Ten positive texts declare that the wicked will then be cast into "hell-fire," which is termed "a furnace of fire," "lake of fire and brimstone"; and this hell-fire will be an "everlasting fire" "that never shall be quenched." In this fire the wicked will "wail and gnash their teeth," and suffer an "everlasting punishment." So positively teaches the word of truth, which can not be broken. Would to God that men would believe the Bible and flee "the wrath to come." The "devils believe and tremble."

In plain unmistakable language the awful doom of the guilty is here foretold. Whether men believe it or not, some day they will awaken to its awful realization. Some day they will fully comprehend the eternal loss of their priceless souls. If language has any significance, then the multiplied scriptures I have cited teach that the wicked will be cast into an everlasting hell, and there they shall suffer an everlasting punishment. If they suffer an everlasting punishment, there will be no end to that punishment. In Mark 9:43-48 three times over Jesus Christ declares that the wicked shall go into hell, into the fire that never shall be quenched. If hell-fire will never be quenched, it will burn forever; and so positively teaches the Bible: "Cast into everlasting fire." Mat. 18:8.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Mat. 25:

41. What an awful sentence—"Depart!" This means the punishment of loss or privation. Ye can not, ye shall not be united to me—Depart! Oh, terrible word! and yet a worse is to come—"*Into everlasting fire.*" This is the punishment of sense. Ye shall not only be separted from me, but ye shall be tormented—awfully, everlastingly tormented in that place of separation. "There shall be wailing, and gnashing of teeth;" "where their worm [guilty conscience] dieth not." Mark you, every one has his own worm, "*their worm.*" Man's conscience will live forever, and torment the wicked while eternity's cycles roll. "These shall go away into everlasting punishment." No appeal, no remedy, to all eternity! No end to the punishment of those whose final impenitence manifests in them an eternal will and desire to sin. By dying in opposition to God, they cast themselves into a necessity of continuing an eternal aversion from him.

I quote the following from Dr. Adam Clarke: "But some are of the opinion that this punishment shall have an end; this is as likely as that the glory of the righteous shall have an end: for the same word is used to express the duration of the punishment (*aionios*) as is used to express the duration of the state of glory. I have seen the best things that have been written in favor of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be

ashamed to acknowledge. The original word is certainly to be taken here in its proper grammatical sense, continued being, never ending. Some have gone a middle way, and think that the wicked shall be annihilated. This, I think, is contrary to the text: if they go into punishment, they continue to exist; for that which ceases to be, ceases to suffer."

To this we say, Amen. It is said that hell "was prepared for the devil and his angels." When the devil and his angels sinned, this awful place of torment was then prepared for them.

"It never was designed for human souls: but as the wicked are partakers with the devil and his angels in their iniquities, in their rebellion against God; so it is right that they should be sharers with them in their punishment. We see plainly why sinners will be so punished. Not because there was no salvation for them, but because they neglected to receive good and do good. As they received not the Christ who was offered to them, they could not do the work of righteousness which was required of them. They are cursed, because they refused to be blessed; they are damned, because they refused to be saved."

I shall not argue whether this fire is literal or figurative. Some say that these expressions are only figures of the sinner's doom. But whether or not it be symbolic, there is no room to ease the guilty conscience; for in symbolic language there must of necessity be a proper correspondence between the symbol and the thing symbolized. If such expressions as "hell-

fire," "furnace of fire," "lake of fire and brimstone," "unquenchable fire," "everlasting fire," "wailing and gnashing of teeth," are only figures of future punishment, I ask in Jesus' name, What must the reality be? All must admit that the reality is greater than the figure. The Jewish sanctuary was a figure of the New Testament church. How much "greater and more perfect tabernacle" is the church than the Jewish figure. So with future punishment. If the above expressions are but figures, then, dear reader, the reality will be much greater. Oh, "prepare to meet thy God."

The word *everlasting* measures the fire of hell and the punishment of the wicked therein. I will cite a few texts to give you its use in the Old Testament: The everlasting God (Gen. 21:33), everlasting kingdom (Psa. 145:13), the everlasting Father (Isa. 9:6), everlasting joy (Isa. 35:10), everlasting salvation (Isa. 45:17), God is "an everlasting King" (Jer. 10:10), God's love is "an everlasting love" (Jer. 31:3), God will have "everlasting dominion" (Dan. 7:14), everlasting righteousness (Dan. 9:24), and the wicked shall suffer "shame and everlasting contempt." Dan. 12:2.

Therefore as long as God himself will exist, and as long as God will have dominion, the wicked will suffer shame and everlasting contempt. The same word that measures the endless existence of God himself, his kingdom, dominion, salvation, love, joy, and righteousness, measures the shame and contempt of

the wicked. In the face of this solemn and awful truth, I ask, How dare men teach that it will come to an end? Annihilationists try to explain away the word everlasting by referring to the promise in the Abrahamic covenant, where God said he would give to the seed of Abraham the land of Canaan for an everlasting possession. We would refer all such to the fact that "they that are Christ's, are Abraham's seed, and heirs according to the promise." The literal land of Canaan possessed by the Jews was only a type of that spiritual Canaan, holiness, which we have received for an everlasting possession. So everlasting in this text means to all eternity. In three other Old Testament texts the word everlasting is applied to statutes in Israel. But let me remind you of the fact, that all the literal sacrifices and ceremonies of Moses' law have their spiritual counterpart in the gospel; and these latter shall continue forever.

In this sense again the word everlasting means to all eternity. I will next come to the New Testament use of the word everlasting: Everlasting life (Rom. 6:22), everlasting gospel (Rev. 14:6), everlasting kingdom (2 Pet. 1:11), everlasting God (Rom. 16:26), everlasting punishment. Mat. 25:46. "And these shall go away into everlasting punishment: but the righteous into life eternal." Everlasting fire. Mat. 25:41. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Everlasting destruction. 2 Thes. 1:9. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Mark you! the same word which measures the life of the righteous, which measures the existence of the gospel, which measures the duration of God's kingdom, and the endless existence of God himself, measures the everlasting punishment of the wicked in everlasting hell-fire. If the everlasting God will continue to exist throughout endless ages, then the wicked will suffer throughout endless ages. To deny this is to make the truth a lie, and every honest soul cries out, Nay, let God be true though every man a liar.

In many places it is said that Christ will come "with power and great glory," the "glory of the Father." 2 Thes. 1:9 proves that this awful glory is what will drive the wicked into everlasting destruction from his presence to the flames of eternal hell. None can enjoy the fellowship and companionship of the Creator but those who in life live upon the plane of his nature, and possess his holiness. How, then, can any soul with the smallest spot of sin hope to stand before God in the awful day of his coming and judgment? Oh, how many plain and solemn warnings God has given to all men of that day when all must either stand or fall in the presence of his majesty and glory.

Second. The place and state of future punishment is termed "outer darkness," and in that darkness

the wicked will wail and gnash their teeth forever.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Mat. 8:11, 12.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Mat. 25:30. "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Mat. 22:13. "And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Mat. 24:51.

"And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Mat. 13:42.

How solemn and awful these truths! Now is the day of salvation, the accepted time to seek God. But the time is coming when mercy's door will forever close. Christ now sits upon a mediatorial throne, the world's Redeemer and Savior. But soon he will leave that throne for the judgment-seat. Then the world will be without an advocate, without a Savior, or further opportunity of salvation. When once Christ takes the judgment-throne of glory, the wrath of God will be poured out upon his enemies. The unprofitable servant, the false prophets, the deceived millions who accepted false religions, with all the host of

apostates and blasphemers who have despised his name and trampled on his blood, will then be "cast out," into "outer darkness." There they will have their portion with the hypocrites, where there shall be "weeping and gnashing of teeth."

But how long will their punishment continue in that awful darkness? "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." 2 Pet. 2:17. "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Jude 13. The mist of darkness, the blackness of darkness, outer darkness, will be the portion of the ungodly *forever.* The word *forever* measures the length of time that the wicked will wail in the blackness of eternal night. FOREVER, "To eternity; through endless ages."—*Webster.* "Unlimited duration; eternity."—*Greenfield.* These definitions express the New Testament use of this word. In every New Testament text where it is found it measures eternity.

For the benefit of the reader we will here give the use of this word *forever* in the New Testament. "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:33. Here it is plainly taught that forever is without end.

"And the servant abideth not in the house forever: but the Son abideth ever." John 8:35. "And lead

us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen." Mat. 6:13. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." Rom. 1:25. "For of him, and through him, and to him, are all things: to whom be glory forever. Amen." Rom. 11:36. "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Pet. 1:23-25. "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." 2 Pet. 2:17. "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Jude 13.

What a solid wreath of heavenly truth these texts present. The same word which measures the endless reign of Christ, the glory and dominion of the Father, the unchangeableness of Christ, the endurance of the word of truth, and the existence of the Son of God, measures the torment of the wicked in "the blackness of darkness forever." If outer darkness will cease to be the everlasting portion of the wicked, then

Christ, his reign, glory, dominion, and truth will forever cease to be: for as long as the latter continues the former will continue.

FOREVER—in outer darkness, lost in eternity's night! Rocking on the billows of dark despair! Drifting away from heaven, home, loved ones, from Jesus, and all that is lovely and pure. Lost, eternally lost amid howling demons and the piercing shrieks of damned souls. Lost in the mist of darkness forever. Night—so dark that no ray of light from heaven can ever penetrate. Awful doom! There shall be weeping and gnashing of teeth.

Third. The future punishment of the guilty will consist in damnation, and that damnation will be ETERNAL.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. In John 3:18 we read that such as will not believe are condemned already. Also all who now believe are already saved from their sins. Thus, accepting the gospel brings a present salvation, and rejecting it brings men under condemnation. But there will be a future salvation from the wrath of God to all who obtain a present deliverance from sin. And the above text also teaches a future damnation of the wicked. Not only are they now condemned, but they "shall be damned," in the future tense. Where will this damnation be fully realized? Answer, "Ye serpents,

ye generation of vipers, how can ye escape the damnation of hell?" Mat. 23:33. Hell is the place where the wicked will suffer future damnation.

Their punishment is termed "the damnation of hell." But when will they suffer this punishment? "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. The damnation of the wicked in hell lies beyond the final resurrection. Their resurrection is termed "the resurrection of damnation."

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." Mat. 23:14. "And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation." Mark 12:38-40. "And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just." Rom. 3:8. "And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Pet. 2:3. "Wherefore

I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mat. 12:31, 32. "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3:29.

The damnation of the wicked in hell will be "eternal damnation." God help all men to take warning. Never allow the devil's servants to smooth you over and hide the truth from your eyes. God's Word declares that the damnation of the ungodly will be eternal. Men who blaspheme against the Holy Ghost will never have forgiveness, neither in this world, nor in the world to come, but are in danger of eternal damnation. The duration of the damnation of the wicked in the flames of hell is measured by the word *"eternal."*

I will here give the Bible use of this word: life eternal (Mat. 25:46), eternal salvation (Heb. 5:9), eternal redemption (Heb. 9:12), eternal Spirit (Heb. 9:14), eternal inheritance (Heb. 9:15), eternal heavens (2 Cor. 5:1), eternal glory (2 Tim. 2:10), King eternal (1 Tim. 1:17), eternal God (Deut. 33:27), eternal damnation. Mark 3:29. "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Eternal fire. Jude 7. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

What a solid bulwark of eternal truth these texts present. No earthly wisdom can overthrow them. The same word which measures the life, salvation, redemption, and inheritance of the righteous in heaven, and the existence of the eternal Spirit, yea, the endless existence of the eternal God himself, and his eternal glory, measures the eternal damnation of the wicked in hell, where they will suffer "the vengeance of eternal fire." As long as the heavens will stand, as long as the righteous will enjoy eternal life, as long as eternal glory will last, as long as God will exist, so long will the punishment of the wicked last. There is no way under heaven to evade the plain testimony of the Bible on this point. Eternal truth positively so teaches. O sinner, repent and believe the gospel.

But we are not yet through with evidences. I will yet bring one more text to bear upon this point. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. Those things which we see with our natural eyes—this earth, the moving creatures around us, etc., are temporal, for a time only. But the great future, that which is not seen,

is eternal. That which lies beyond the short span of this life and time's mortal day, the future world—whether the state of the righteous or the wicked—these things, the apostle informs us, are eternal. The righteous will enjoy "a house not made with hands," "*eternal* in the heavens;" while the wicked will "suffer the vengeance of eternal fire."

Fourth. The future punishment of the wicked will consist in torment, and that torment will last forever and ever.

"And when he was come to the other side into the country of the Gergesenes there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Mat. 8:28, 29. Here the devils admitted the punishment that awaits them. They know the torment that lies beyond the judgment; they know the doom that awaits them beyond that awful day: therefore they said to Jesus, "Art thou come hither to torment us before the time?" That is why the devils believe and tremble.

"And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not." Mark 5:7. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence

of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:10, 11. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20:10. Comments can not add weight to these scriptures. They simply teach in so many words that the wicked will be tormented in hell with demons forever and ever.

I will give the Bible use of the term *forever and ever.* "The Lord shall reign forever and ever." Ex. 15:18. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:18. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. "But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." Heb. 1:8. "And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever." Rev. 4:9. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Rev. 22:5. "And the devil that deceived them was cast into the lake of fire and brimstone, where the

beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20: 10. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever." Rev. 14: 10, 11.

On the strength of the four foregoing propositions, which we have sustained by multiplied scriptures, I affirm in the name of the God of the Bible, that the Scripture nowhere employs any stronger words to assert the endless existence of God himself and all that pertains to his eternal life, kingdom, and glory, than it employs in declaring both the never-ending felicities of the righteous in heaven, and the never-ending punishment of the wicked in hell who reject the infinite love and mercy of God, and close this probationary state in rebellion against his throne. All preachers who advocate an ending hell are false teachers.

I shall add two more reasons why the doctrine of annihilation is unscriptural.

First, There will be degrees in future punishment. This is clearly sustained by the Scriptures. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom.

2:5, 6. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:9, 10. These texts apply directly to the future state, and it is plainly declared that every man's punishment shall be "according to his deeds." But will some really have greater damnation than others?

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." Mat. 23:14. Light rates the sinfulness of sin. According to the degree of light a man has, sin will become sinful to him. Paul says that "sin by the commandment might become exceeding sinful." The knowledge of the commandment is what made sin exceeding sinful. The greater the light the deeper the sin. "Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." John 19:11. Pilate, by consenting to the wish of the Jews, and condemning Christ to be crucified, committed an awful sin. But Jesus said that the one who delivered him into Pilate's hands had the *greater sin.* That was Judas Iscariot. Why was the sin greater to Judas? Because he had more light. He was with Jesus continually, and took part in the ministry of the gospel, and afterwards fell. Having much more

light than Pilate his sin was greater. Two individuals may do the same act; but if one has greater light than the other, that act will be more sinful to him.

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." John 9:39-41. "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." John 15:22, 24. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. We could add much testimony on this point, but deem the foregoing sufficient.

Not only does light rate the sinfulness of crime here, but light will rate the punishment of the damned in hell forever. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Luke

12:47, 48. When has this reference to? "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Luke 12:40, 46.

This clearly teaches degrees of future punishment. Those who in life *knew,* had a divine revelation, had much light respecting the Lord's will concerning them; yet rebelled against that light, and did not his will, these shall receive "many stripes." But the millions who *knew not,* had no divine revelation, did not have the full light of the gospel, yet did things worthy of punishment, these shall receive "few stripes." Not only the wicked will be turned into hell, but "all the nations that forget God." Psa. 9:17. But in eternity it will be more tolerable for those nations than for the wicked wretch who wilfully and knowingly went against light and truth. While all will be cast into the same hell, conscience will be a principal part of eternal torment, and the punishment of *sense,* and *separation* will be much greater to some than others.

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Mat. 10:14, 15. "Then began he to upbraid

the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Mat. 11:20-24.

Jesus upbraided these cities, and declared that if he had done the same works in Sodom that they beheld him do, those ancient people would have repented, and would not have been destroyed; but at the day of judgment Sodom will have it more tolerable than they. The punishment of Sodom will not be as great. If that punishment was simply annihilation, such language would be meaningless.

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through

the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. 2:18-21. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb. 10:26-31.

How solemn these truths! Of all the millions in the dark regions of despair, the man and woman who were once saved and then fell from that state, and are lost forever, will have the greatest punishment. Their punishment will be a *much sorer punishment* than that of those who were never saved. Through all eternity they will remember a time when they were saved, when the sweet peace of Heaven

filled their souls. They will remember those seasons of grace and glory, the sweet hymns of Zion, the fellowship of their Creator. They will look back to the time when their hearts were pure, and they were ready to enter heaven and immortal glory to spend eternity. Oh, what a rememberance for a lost soul! But they sold out their souls for a feather. They bartered away the priceless treasure of salvation for some trifle, some of earth's vanities. Now they are lost—eternally lost; forever cut off from Christ and all that is pure and lovely; sinking away farther and farther from home, heaven, and loved ones, eternally separated. Oh, what a punishment! Yet, once they were saved. It were better for them never to have known the way of righteousness.

From the foregoing texts we clearly see, that men's punishment will be "according to their deeds"; that some will have "greater damnation," a "much sorer punishment" than others; some will have "few stripes," others "many," according to the degree of light received; that it will be "more tolerable" for some than others. This stands in square contradiction to the doctrine of annihilation. If the ungodly will be simply burned into ashes, as blind guides vainly hope, such scriptures would have no meaning. The annihilation theory stands in square contradiction to every plain text cited under this proposition.

Second. Annihilation is not lasting punishment. To blot the wicked out of existence is the opposite of everlasting punishment, eternal damnation, torment

forever and ever, which the Scriptures so plainly declare will be the eternal future of the ungodly. When the wicked are brought before the judgment-seat of Christ in shame and everlasting contempt, and their guilty consciences lash them as they writhe beneath his piercing gaze, to suddenly blot them out of existence, would bring a speedy end to their awful punishment; and it would then be a relief, and an eternal relief from punishment; because, if they became unconscious, they would cease to suffer. If they are to be eternally unconscious, to be no more, they will not suffer an everlasting punishment or torment, which the Bible so plainly declares they will. To accept the annihilation theory is to make the truth a lie. But the truth is no lie, and will stand when men's reasonings and theories fall eternally.

I repeat that to blot the wicked out of existence would be a speedy termination of their punishment, and bring eternal relief. Thousands in this life, who were suffering the pangs of a guilty conscience, have committed suicide, thus expecting to get out of misery. To get out of punishment they took their own lives. You can scarcely pick up a newspaper without reading an account of some one taking his life to get out of punishment and misery. To blot the wicked out of existence eternally, and thus put an end to all conscious suffering, would be one of the greatest blessings God could bestow upon them. Instead of being tormented forever and ever in the damnation

of hell as the Bible so plainly teaches, they would be relieved from such punishment by going into an unconscious state, yea, by no longer having any existence. This is the very opposite of what the Bible teaches, viz., everlasting punishment.

I shall now reply to some of the main arguments produced by materialists in support of the annihilation of the wicked.

First. The doctrine of future everlasting punishment detracts from, and casts reflection upon the glory, wisdom, eternal justice and fatherly care, and nature of God. It casts reflection upon the atonement of Christ, who tasted death for every man.

To the unenlightened, the above might look quite plausible; but to those who are taught of the Lord, its fallacy is clearly seen. To sustain the above proposition, materialists will have to prove two things. First, that man is not responsible to God, and has no free moral agency. Second, that God has failed to make ample provisions for the salvation of all mankind.

1. God does not will that any man be lost. He wills that all be saved. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness

by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:30, 31. Then if the wicked make their eternal destiny in hell, it will not be because God willed it so. They rejected his infinite mercy and love, and contrary to his will made their bed in hell. Upon whom can such cast reflection? Reason answers, Upon themselves.

2. Through the death of Jesus Christ provisions are made for the salvation of all mankind. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6-8. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4:9. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9.

God so loved the world that he gave the dearest treasure he had, his only Son. Man had transgressed his law, and was guilty. Justice demanded that the guilty suffer the punishment and pay the penalty.

But God's love and mercy for lost humanity provided a way of escape. He gave his own Son, who met the demands of justice, and suffered for us; yea, tasted death for "every man." Behold, what love the Father hath bestowed upon us. Such love our finite minds are unable to fathom. But if men reject the love and mercy of God, and refuse to accept deliverance through Jesus Christ, and close their life in rebellion against God's throne, they will suffer the penalty; and not for a moment does it cast reflection upon the character and love of God.

Suppose in the penitentiary at Moundsville, W. Va., there are twenty men, who are guilty of murder, and under sentence of death. Each one is guilty, and the day of execution is drawing near. But the governor of that state makes a proclamation that on a certain day a pardon will be granted each one, and the prison-doors will be opened for them to go out into the world, free men. When the time comes, the prison-gates open, and all are invited to step out and enjoy liberty. Ten step out, but the other ten refuse. They will not accept the invitation. They say we will stay here and pay the penalty of our crime. On the day of execution, I ask, in all candor and reason, Can they reflect upon the governor? You say, No. No more can the ungodly reflect upon God.

The state of sin is represented in the Scripture as a prison-house. The mission of Christ is prophesied as follows: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee,

and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isa. 42:6, 7. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:1, 3.

Christ came and tasted death for every man. He then proclaimed liberty to the captives, and opened the prison-doors, and now invites all to come out and be free. But millions will not heed the glorious invitation. They will not accept pardon. They choose to remain in the prison of sin, and as a result must pay the penalty of their crime. Does that cast reflection upon Christ's atonement, and the character of God? Never! But says one, If God wills that all are saved, who can resist his will? All will then be saved. Not so. For God wills the salvation of all now, but men resist his will, and all are not now saved.

3. Perfect provisions have been made in the atonement of Christ to fully save all men from all sin,

and preserve them blameless in this world even unto the coming of our Lord Jesus Christ. The highest inducements of heaven are held out to lost men in this world to accept salvation and be saved. A crucified Savior, his dying love, the goodness and mercy of God are all extended to lost men and women. The Holy Spirit has come into the world to convict of sin, righteousness and judgment to come: to save, sanctify, and keep from evil, and thus execute the perfect salvation Jesus purchased upon the cross. A perpetual ministry is commissioned to preach the gospel to "every creature" in "all nations," and the gospel is the power of God unto salvation to every one that believes. The invitations of the gospel are extended to all. "God NOW commandeth *all men everywhere* to repent." Now then, if men will reject all this, and trample the blood of Christ beneath their feet, rebel against the love and mercy of God, can reflection be cast upon God if they make hell their eternal portion? Never! If you are starving for food, and a friend invites you to a table richly spread with good things, but you will not accept his invitation, and starve to death, who is to blame, you or the friend?

4. Life and death are set before every man, heaven and hell. The Bible gives the most solemn warnings to all men to choose life, and heaven, and be happy forever. It clearly warns them of their eternal doom providing they choose the way of death. If in the face

of these warnings men will choose hell for their everlasting portion, who is to blame?—THEMSELVES.

5. Hell was never prepared for man. Everlasting fire and torment was prepared "for the devil and his angels." Mat. 25:41. But if man will join Satan, in his rebellion against God, and serve the devil here, he will spend his eternity with him. And while ages roll, he will never reflect upon God. He is there because he would not have Christ to rule over him.

Second. Everlasting fire will not burn forever, because eternal fire converted the cities of Sodom and Gomorrah into ashes, and now the saline waters of the Dead Sea roll over the very spot. Proof: Jude 7 and 2 Peter 2:6.

The above is one of the strongest arguments used by materialists against an everlasting hell. But we shall show that their deductions are only a "refuge of lies," gotten up by the devil to ease the guilty conscience, and soothe the sinner on the road to eternal damnation. Before they can sustain the above proposition, they will have to prove that the terms *Sodom* and *Gomorrah* always refer to the houses or buildings which made up those cities. When we refer to New York or London as wicked cities, we do not refer to the houses and buildings, but to the people. When the prophet said, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy; and they were haughty, and

committed abomination before me: therefore I took them away as I saw good" (Ezek. 16:49, 50), he spoke of the people. When the Lord said that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for Capernaum, he did not have reference to the buildings of those cities, for long since have they passed out of existence, but he referred to the people of those cities.

When God rained fire and brimstone from heaven upon Sodom and Gomorrah it reduced those cities to ashes. As far as the cities, buildings, land, vegetation, etc., was concerned, they were turned into ashes. 2 Pet. 2:6. But the people of those cities who committed fornication going after strange flesh, etc., shall "suffer the vengeance of eternal fire." Jude 7. While the literal cities were turned into ashes, the people will be brought to judgment, and then cast into hell, where they will suffer the vengeance of *eternal fire.*

Third. The wicked and ungodly shall be destroyed. Proof: "But the transgressors shall be destroyed together: the end of the wicked shall be cut off." Psa. 37:38. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3: 18, 19. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thes. 1:9.

That these texts prove that the ultimate state and condition of the ungodly is expressed by the term *destruction,* we readily admit. But before they can be wrested in favor of the annihilation theory, it must be proved that "destroy" always means to obliterate or blot out of existence. This I emphatically deny. Webster gives us two definitions: "To demolish; to ruin." "Destruction, ruin; demolition." He defines ruin, "That change of anything which destroys it, or entirely defeats its object, or unfits it for use. To subvert; to destroy; as, to ruin a state or government. To destroy in any manner; as, to ruin health or happiness, to ruin reputation. To counteract, to defeat; as, to ruin a plan or project. To deprive of felicity or fortune. To bring to everlasting misery; as, to ruin the soul."

This expresses clearly the Bible application of the word destroy to the future of the wicked. Man was originally created to enjoy God and live upon the plane of his nature. But when he is eternally disqualified by sin for that lofty end, he is eternally destroyed—ruined. He will never meet the object for which he was created. He is eternally separated from God, cut off from communion with him, which is the normal sphere of the soul's happiness. Thus he is ruined forever.

Sin separates the soul from God. "Behold, the Lord's hand is not shortened that it can not save; neither his ear heavy, that it can not hear: but your iniquities have separated between you and your God,

and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2. Sin in this life separates between man and his God. A great chasm divides between the sinner and the favor and approval of his Maker. The longer a man lives in sin and travels the downward road, the wider that chasm becomes. In this life, on this side of eternity, it is possible to bridge over that great chasm. Through repentance we can here cross over to the other side and receive the favor of God. Also, those who enjoy the favor of God can lose salvation and pass over to the other side again. But when we once pass from time into eternity, there will be no more bridging that awful chasm. No more passing to and fro.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and

likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence." Luke 16: 19-26.

We learn from this that after men pass from time into eternity, and between death and the judgment, there is no such a thing as man passing from the side of the lost to the saved. That gulf is then fixed and settled eternally, and they can not pass back and forward.

But let us pass beyond the judgment, beyond the awful day of his coming, and what is the testimony of divine truth? "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thes. 1: 7-10.

The ungodly will be eternally separated from God, eternally cut off from him. This is not a blotting out of existence, as the heathen vainly hope, but a banishment from the presence of the Lord and the glory of his power; an exclusion from his approbation for-

ever, so that the light of his countenance can no more be enjoyed, as there will be an eternal impossibility of ever being reconciled to him. It is not annihilation, for their being continues, and as the destruction is everlasting, it is an eternal continuance and presence of evil, and absence of all good. Thus the wicked will be eternally ruined, destroyed, from the lofty end for which they were created.

For the benefit of the reader, I will quote a few of the many texts which prove that to destroy a thing does not always mean to blot it out of existence. "And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?" Ex. 10:7. Pharaoh's servants said that Egypt was destroyed. The awful plagues that the Almighty sent into that land destroyed it. Egypt was not blotted out of existence, annihilated, but it was ruined.

"For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. 1:32. The prosperity of fools could not blot them out of existence.

"An hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered." Prov. 11:9. Surely no one believes that a hypocrite with his mouth can annihilate his neighbor. But he can ruin his character, and say things that will cast reflection upon him, and thus destroy him.

"A fool's mouth is his destruction, and his lips are the snare of his soul." Prov. 18:7. "Be not righteous overmuch; neither make thyself overwise: why shouldest thou destroy thyself?" Eccl. 7:16. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Hos. 4:6. For lack of knowledge the people of God ruined themselves, and rendered themselves unfit for service.

"O Israel, thou hast destroyed thyself; but in me is thine help." Hos. 13:9. I ask in all candor and reason, Did Israel blot herself out of existence? Was Israel as a nation annihilated? Not so. After she had destroyed herself, God said, "In me is thine help."

Paul preached the very faith he once had destroyed. Gal. 1:23. If destroy means only to annihilate how could Paul preach a thing that was blotted out of existence, a thing that was no more? Ah! the very faith Paul once destroyed was still a living faith, and he preached it to others. Thus we could multiply Scripture texts on this point but deem the above sufficient. A storm may destroy your crops, but not annihilate them; a cyclone may overturn your buildings and destroy them, yea, leave a path of destruction for hundreds of miles, and yet not annihilate a single thing. So will sin destroy your soul, and in the day of judgment, you will be punished with ever-

lasting destruction in the flames of a fire that "never shall be quenched," where you will be "tormented forever and ever."

Fourth. The sinner shall perish. Proof: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." 2 Pet. 2:12. "There were present at that season some that told him of the Galilæans whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13:1-3.

That the word *perish* is here used to teach the hopeless and lost condition of the guilty we admit; but that it teaches the doctrine of annihilation we deny. While Webster defines the word, "To be destroyed; to come to nothing," he also defines it Scripturally, "To be lost eternally; to be sentenced to endless misery." The latter conveys the Scriptural use of the word when applied to the future of the wicked. If perish only means to come to nothing and be no more forever, then the righteous will also be blotted out of existence eternally: "For the righteous perisheth, and no man layeth it to heart." Isa. 57:1. In Jeremiah 9:12 the word signifies, to be wasted or rendered useless. It signifies the hopeless and lost condition of the ungodly in hell. No hope

of ever being recovered from their awful state of torment. Their hope and opportunities are forever cut off. In this sense they perish.

Fifth. The sinner shall die. Death will be his end. Death is the opposite of everlasting conscious suffering. Proof: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Ezek. 18:4. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Before these texts can be wrested in defense of the annihilation theory, three things will have to be proven: (1) That they apply *exclusively* to the *state of the guilty beyond the judgment.* (2) That the term *death* in these texts signifies *a cessation of the soul's conscious being.* (3) That the death of a thing *blots it out of existence.* Materialists can not sustain either of these propositions. With their failure to do so, their doctrine falls. I shall clearly prove that each of the above is a false and unscriptural premise.

1. The death of the sinner is not applied exclusively to his future state, but is a present condition and realization. "And the Lord God took the man, and put him into the garden of Eden to dress it and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou

shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:15-17.

God warned our foreparents, Adam and Eve, that *in the day* they would disobey him, "thou shalt surely die." The penalty of death was to fall upon them, not beyond the judgment, or thousands of years in the future, but in the very day of their sin. The devil said, "Ye shall not surely die;" and Adventists and all materialists have taken up the same falsehood, and now deny that Adam did die. But the divine testimony stands unbroken, that on the very day Adam transgressed the law of God, he died. Not a physical death, for he lived many years after he was driven from Eden. True, physical death also came upon Adam as a result of his fall. See Gen. 3:17-19; 1 Cor. 15:21, 22. But he died a spiritual death. He became dead in sin. Not only did his body die, but "the soul that sinneth it shall die." His soul was cut off from union with God.

Sin separates the soul from God. "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:1, 2. Thus man is cut off from the grace of divine life. His soul is alienated from God, brought under the dominion of sin. That state of man in sin is called "*death*": and this death of the soul is realized in the very day sin is committed. "Will the Lord be pleased with thousands of rams,

or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" Micah 6:7. The soul is the volitional part of man's being. It is that part of him that is responsible to God. It sins, and must be converted. "The law of the Lord is perfect, converting the soul." It is that part of man that receives spiritual life from God in regeneration. "Hear, and your soul shall live."

Not only did Adam's transgression bring him under the dominion of sin, and into a state of spiritual death, but it affected the whole human family. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Death by sin came upon all men. In this chapter sin and death, life and salvation, are used interchangeably, which shows that the spiritual phase of death is referred to. "Death reigned from Adam to Moses." Ver. 14. That is, they were all under sin and in spiritual death. Moses gave the law, but the law could not give life. Gal. 3:21. Therefore death reigned over all the world till Christ. He came "that they might have life." John 10:10. In this dispensation, when men get saved they pass from death unto life. 1 John 3:14. So death—the state of the sinner, the wages of sin, is a present realization, the present state of the soul.

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath

conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Jas. 1:14, 15. When an individual allows lust to conceive in his heart, it will bring forth sin. And sin, when it is finished (committed) brings forth death. Just as soon as man yields to hellish lust, sin is committed (finished) and death is the immediate result.

Hear Paul's testimony: "For I was alive without the law once: but when the commandment came, sin revived, and I died." Rom. 7:9. When Paul was an infant, and had no knowledge of the law, he was alive. He was saved, passive through the atonement. But when the commandment came, when he arrived at the years of accountability, sin revived, and he testified, "*I died.*" The very first sin Paul committed produced death to his soul, and he was dead. "Dead in trespasses and sins." Eph. 2:1. "Even when we were dead in sins." Ver. 5. "And you being dead in your sins." Col. 2:13. "He that loveth not his brother abideth in death." 1 John 3:14. "To be carnally minded is death." Rom. 8:6. "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6. "Thou hast a name that thou livest and art dead." Rev. 3:1. Jude speaks of some people "twice dead, plucked up by the roots." Jude 12. "Arise from the dead, and Christ shall give thee light." Eph. 5:14.

These scriptures with many more clearly overthrow the doctrine that the death of the soul incurred by sin, is exclusively applied to the state of the sinner beyond the judgment. The whole unregenerated

world are in this life *dead, abiding in death.* The present dead state of the sinner is the result of sin, its wages. If he fails to repent and obtain spiritual life in this world through Jesus Christ, he will continue in the same state of death in the eternal world that now is his sad condition.

2. The death of the soul incurred by sin is not a cessation of its conscious existence or being. That this death is the opposite of conscious suffering, I shall prove to be utterly false. In giving the Scriptural meaning of the term *death* as applied to the sinner both in this world and that which is to come, Webster defines it thus: (1) "Separation or alienation of the soul from God; a being under the dominion of sin, and destitute of grace and divine life; called spiritual death." (2) "Perpetual separation from God, and eternal torments; called the second death." The death of the soul incurred by sin, is not a cessation of its conscious being, but an alienation from God, from his approving smile and favor, which is the normal sphere of the soul's happiness. A state where the soul is cut off from union with God, where it no longer partakes of his divine life. This is the wages of sin.

We have clearly proved that the death of the soul, the wages of sin, is a present condition. Every sinner is declared in the Bible to be dead. Not less than one hundred clear texts prove this fact. The same state of death he is now in will be his eternal state. But is the dead sinner unconscious? Is he blotted

out of existence? Is he annihilated? No; he lives among us. He has an existence. His soul is also conscious. It is the volitional part of his being. It sins, and condemnation rests upon it. It is sensitive toward God. "Dead while she liveth." 1 Tim. 5:6.

While the Bible declares that the sinner is now dead (some of them, religious professors "who have a name to live and *are dead,*" "twice dead"), yet he passes through conscious suffering, suffers remorse of conscience, suffers the guilt of his crime. This is the present experience of tens of thousands. Just so in the eternal world. As soon as a man sins, he, like Paul, dies. Rom. 7:9. As long as he continues in sin he "abideth in death." If such refuse to come to Christ, "that they might have life," they will die and go into the eternal world dead—dead in sin. In this world they have a chance of life. But once they pass into eternity, all chance is forever cut off, and they are doomed to suffer an eternal separation from God. Doomed to abide in the same state of death they now are in. But as they have a conscious existence now, and suffer under the guilt of a defiled conscience, so will they in the future suffer the torments of a guilty conscience forever, while they eternally are separated from God—dead.

But can a dead man still exist and suffer? Yes, all sinners are now dead men. Gen. 2:15-17; Isa. 59:1, 2; Rom. 5:12; Jas. 1:14, 15; Rom. 7:9; Eph. 2:1; Eph. 2:5; Col. 2:13; 1 John 3:14; Rom. 8:6; 1 Tim. 5:6; Rev. 3:1; Jude 12; Eph. 5:14; John 5:24, 25. And

they have a conscious existence. They also suffer the torments of a guilty conscience. See Gen. 4:8-13; 1 Sam. 28:15; Mat. 27:3-5; John 8:9. This will be true of them in the eternal world, as well as here; and adds not a feather's weight of evidence against the Bible doctrine of everlasting punishment. The torments of the guilty in the lake of fire is termed "the second death," and that torment will last forever and ever. Rev. 21:8; Rev. 20:10.

Sixth. The following scriptures prove that the ungodly will be blotted out of existence: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found." Psa. 37:1, 2, 10, 35, 36. "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obad. 16.

That these scriptures prove the above proposition, is false. No such a thing is even hinted at. The above statement is as baseless as the shadow of a dream. Before these texts could be wrested in defense of the annihilation theory, materialists will have to prove that they apply to the state of man beyond the resur-

rection. This they can not do. Let us briefly consider each one. In the first we are commanded not to fret because of evil-doers, nor be envious at them; for the Psalmist assures us that they will soon be cut down like the grass. Does he refer to their state beyond the resurrection at the last day? Never. He is speaking of death.

"For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Psa. 103: 14-16. "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14: 1, 2. Man that is born of a woman "is dust," he is "of few days," his days are "like grass"; namely, "soon cut down." This speaks of the shortness of life. Evil-doers and workers of iniquity may prosper, but their prosperity lasts but a few short years. They are soon cut down by death and go hence. Does that overthrow the doctrine of eternal punishment? It has no bearing on the subject.

"Yet a little while and the wicked shall not be." "I have seen the wicked in great power, and spreading himself like a green bay-tree," says the Psalmist, "yet he passed away, and, lo, he was not." And the prophet adds that he is "as though he had not been." David says, after the wicked man passed away, he sought him, "but he could not be found." When he

diligently considered his place, it was not. What weight have these poetical sayings of the Psalmist against the everlasting torment of the wicked in hell? None whatever. They have no bearing on the subject. David was speaking of the folly of wickedness. He testified how he had seen wicked men make a great display in the earth and spread themselves like a green bay-tree, but they soon passed away, and were not. Death cut them down in the midst of their great honor and prosperity, and they were no more seen upon earth. They soon passed out of people's memory, and were as though they had not been. Their place in earth's circles and societies, in the hearts and minds of the people, could not be found.

We all have seen the same thing, men who for a time swept to the height of worldly honor, and drank to the full of worldly applause—they were very popular in the people's minds, and had a place in their hearts and affections. Thus, like a green bay-tree, they spread themselves. But in a few years, death cut them off, and they passed away. They were no more. Soon the memory of them is almost forgotten. They lose their place in the affections of the people. They are as though they had not been. Take, for example, Napoleon, or Alexander the Great. These are but two examples in thousands. Their place in worldly honor is no more.

This is precisely what the Psalmist and prophet teaches in the texts above quoted. To apply them to eternity beyond the judgment, as expressing the

state of the ungodly, is ignorance and folly. It is wresting Scripture out of its true meaning, and applying it elsewhere. Such are the absurd wrestings of Scripture to sustain false doctrine, resorted to by Adventists and all no-soulists. May God awaken their sleeping souls, ere they awaken in hell, to find their punishment just what the Bible declares—eternal damnation.

Similar texts as the above quoted refer directly to death and the grave. "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Job 7:9, 10.

Seventh. The wicked shall be burned up root and branch. Proof: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Before this text can be made to prove the future annihilation of the wicked, two positions will have to be sustained. First, that this text applies to the state of the ungodly beyond the judgment. Second, that it is not metaphorical language. Neither of these positions can be sustained. This I shall clearly prove.

1. It does not apply to the state of the wicked in the eternal world. This great day that was to burn up the proud and them that do wickedly, was to be

ushered in by the coming of Elijah the prophet. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Ver. 5, 6.

When did this reach a fulfilment? "But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:13-17.

"For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come." Mat. 11:13, 14. "And his disciples asked him, saying, Why then say the scribes that Elias must first come? and Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the

Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Mat. 17:10-13.

John the Baptist was the Elias who was the harbinger of that great and dreadful day of the Lord, that day of fire. But what day did John usher in? The gospel day, the present day of fire and grace. John's twilight gave way to the "Sun of righteousness," who arose "with healing in his wings." Mal. 4:2. The whole of the fourth chapter of Malachi is a clear prediction of the coming of Christ in his first advent, and the work of his redeeming grace. While it was a glorious day thus ushered in, yet it was a dreadful day for the ungodly. Take for example the awful calamity which befell the Jews because they rejected the Messiah.

But do other prophecies point forward to Christ's first coming as ushering in a day of fire, a day to burn as an oven? Thus saith the Lord: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then

shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:1-6. "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:5-7.

Both of these texts show that the first coming of Christ was with burning and fuel of fire. Let us turn to the fulfilment. "And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall

baptize you with the Holy Ghost, and with fire." Mat. 3:10, 11. "I am come to send fire on the earth, and what will I, if it be already kindled?" Luke 12: 49. This is not a day of literal fire, which literally burns up the wicked, but a day of Holy Spirit fire, a day when the flaming truth consumes the sinners, and burns up all the proud and wicked that would attempt to profess among God's people. Under the law, Moses' church was full of sinners. But under the gospel, Christ established and keeps a pure church by the fire of holiness and truth.

The following scriptures shed light upon Malachi 4:1, 3, and show in what sense the wicked are burned into ashes. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33:14. "And the prophets shall become wind, and the word is not in them: thus shall it be done unto them. Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." Jer. 5:13, 14. "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors

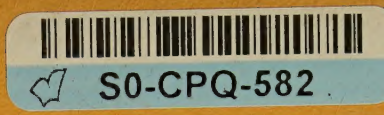
and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 1:25-28. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense." Isa. 4:3-5.

Thank God for this day of fire! All the wicked are devoured, consumed, from among the people of God, and the church is kept pure. Instead of this text applying beyond the judgment, where the righteous will be caught up to heaven, and the wicked will be cast into hell, it sets forth the present work of the Holy Spirit and Word in redeeming unto the Lord a pure and holy church or bride.

2. The text is a metaphorical expression, figurative language: "All the proud, yea, and all that do wickedly, shall be stubble." This can not be taken literally, for surely no one believes that the wicked will be turned into literal stubble. The language is highly figurative. This fact completely overthrows the doctrine of annihilation founded upon this text. No more will the people be turned into literal stubble

and be literally burned up than they will be turned into literal wood, and literally devoured by God's Word (see Jer. 5:14); or the prophets turned into wind literally. See Jer. 5:13. So with all the twisting that men can do, the Bible still teaches that the wicked shall "depart into everlasting fire," and suffer an "everlasting punishment."

THE END.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